THE PRINCIPLES

Or,

The PATTERNE of wholesome *Words*.

Containing a Collection of such Truths as are of necessity to be beleeued vnto saluation, separated out of the body of all *Theologie*.

Made euident by infallible and plaine proofes of Scripture.

And withall,

The seueral vses such *Principles* should be put to, are abundantly shewed.

A Project much desired, and of singular vse for all sorts of Christians.

BY,

N. BYFIELD, Preacher of Gods Word at *Isleworth* in *Middlesex*.

The second *Edition*, corrected and amended.

LONDON:

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To the moſt Noble Ladie,
the Ladie DOROTHIE,
Counteſſe of *Northumberland.*

And to the highly honoured
Ladies her Daughters,

The Ladie DOROTHIE SYDNEY, *and the Ladie* LVCIE HAY:

N. BYFEILD
Wiſheth the abundance of true grace and peace.

Right Honourable,

IHaue long ſince vndertaken (as in the courſe of my *Miniſtery* you haue often heard) to extract out of all Theologie contained in the Scriptures, *the Principles*, that is,

such doctrines which are fundamentall, and absolutely necessary to be knowne of as many as are to be saued. This proiect ought to be well accepted of all sorts of Christians, that wish their owne good: partly in respect of the necessitie of the Doctrines heere collected vnder their seuerall heads: and partly in respect of the apparant euidence of the proofes of Scripture, which are such, as make infallible demonstration to the conscience, by the expresse light contained in them: and partly, because the Vses which may be made of the seuerall Principles, are euery where abundantly shewed.

And in as much as the *Lord* hath been pleased, to giue some testimonie to my indeuours herein, in the publique preaching; *I* am not out of hope, but that the Printing of those Prin-

Principles may be profitable to many godly and plaine-hearted Christians, that desire in the plainest manner to vnderstand the meaning of their heauenly Fathers will.

I humbly dedicate this worke vnto your Honours, and pray your acceptation, and the patronage of it: and to giue me leaue in the view of the World to signifie this way, both my obseruance of the many noble and excellent vertues, which are eminent in each of your Honours, as also my vnfained thankefulnesse for the many fauours I haue receiued, and for the countenance and incouragement of my Ministery: accounting it a singular mercy of *God*, that any labors of mine should finde acceptation with persons of so high *place & quality*, or any way be successefull to the prospering of any *part* of

the work of *Gods* grace in your hearts.

Now the *God of all consolation*, fil your Noble breasts with all riches of the *true grace that is in Iesus Christ*; that you may abound in the knowledge of the mysteries of his Kingdome *in all iudgement, and love of the truth which is according to godlinesse*, and in all those gifts which may be found *vnto honour, and prayse, and glory in the revelation of Iesus Christ.*

Your Honours,
in all seruice,

N. Byfield.

Isleworth, March
27. 1618.

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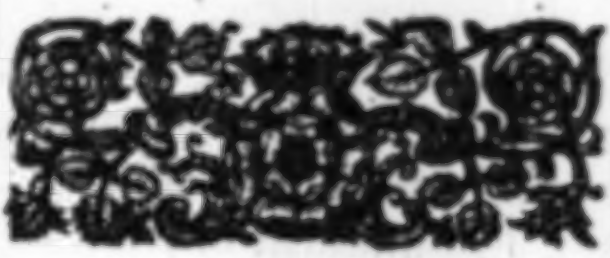

CHAP. I.

Containing the nature and vse of this Treatiſe.

THe purpoſe and drift of this Treatiſe, is to effect three things:

1. *3. Things intended in this Treatiſe.*

Firſt, to extract out of all *Theologie* contained in the Scriptures, ſuch truths, as are of neceſſitie to be beleeued vnto ſaluation; the knowledge whereof is required of all: In the defence whereof we ſhould be ready to ſuffer the extreameſt things, euen death it ſelfe: and which we ſhould account the very *Characters* of true Religion, the diſtinct knowledge whereof we ſhould lay vp, as great riches.

2. Secondly, to gather out of the Scriptures such euident prooſes of each of thoſe truths, as might make a full aſſurance and eſtabliſhment of heart in the particular beleefe of them.

3. Thirdly, to poynt out the ſeuerall vſes wee ſhould make of theſe fundamentall truths, and to ſhew to what excellent purpoſe they may ſerue vs all the daies of our life.

The benefit of attending to this course.

Singularly great would the profit of this *proiect* be, if there were a heart in man to vſe a little diligence in matters of ſo great moment. Is it not a maruailous benefit in this contending World, for a man to know diſtinctly, what truthes be infallible: and to haue the truthes, that are abſolutely neceſſary to be beleeued, ſeparated from ſuch, as a man may be ignorant of, and yet be ſaued?

And for the ſecond thing, it is

is certaine, the most *Christians* know their grounds, but by heare-say, and the common judgement of others: whereas here they may be informed of them so, as to know them by proofes of *Scripture*, which with a little labour they may commit to memory, *as seed-plots of Contemplation.*

And for the third, what is the reason, that Common-place Diuinitie is so out of vse in popular teaching? or that *Catechismes* are looked vpon so dully, and learned or taught with so little profit? but that the vse of such doctrine hath not beene distinctly shewed: so as men thinke of *Principles*, as of certaine inferiour truthes, because they see other poynts in textual course handled with directions for the vse of them. Whereas it is certaine, that no doctrines in Religion haue more abundant vse in the life

of man, nor more vrged with variety of vses in the Scriptures, then the heads of *Catechisme.*

The warrant of this course.

And for the warrant of the proiect, it is euident, that the Apostles did make a separation of truthes, and did extract the fundamentall truthes out of the maine body of doctrine: and those they deliuered to the Churches, as the common treasure of all the Saints: and those both for the honour and vse of them, they described by diuers titles.

They were called, *the principles of the Oracles of God*, Heb. 5. 12.

The principles of the doctrine of Christ, Heb. 6. 1.

The doctrines of foundation in the same place.

The patterne of wholesome words, 2 Tim. 1. 13.

The forme of the knowledge of the truth, Rom. 2. 20.

The

The forme of doctrine, into which they were deliuered, Rom. 6. All which titles ſhew the ſingular vſe of them.

Now if any aske me, how I will know a *Principle?* *Queſtion.*

I anſwere by theſe markes. *Anſwere.*

Firſt, it is ſuch a truth to be beleeued, as is contained in the *expreſſe words* of Scripture: ſo as I take a Principle to be a Doctrine plainely expreſſed in the Word: and ſo differs from Doctrines, that are deduced from the Scriptures onely *by conſequence*, or are there but in darke and obſcure words. *Principles may bee knowne three waies.*

Secondly, *Principles* are *firſt truths*, that is, ſuch as haue been from the beginning, and haue been beleeued in all ages of the Church.

Thirdly, they are ſuch truths, as being ſtubbornely and wilfully denied, the whole building falles downe, and men *hold not the foundation.* Beſides,

any man may be guided herein, that will make vse of the iudgement of the Churches in their *Creedes* and *Confessions*, and *Catechismes*; though it be true, that if men narrowly obserue the most *Catechismes*, they either haue not all Principles in, or else they haue more then *Principles*, such truths, as are *strong meate*, and so prooue *hard sayings* to the weake. Neither am I so transported with any ouer-weaning of my selfe in this project, but that with all readinesse I shall subject my endeuours herein to the correction of the godly learned: if my labor may prouoke others more sufficient to perfect this worke with such exactnesse, as is further requisite, I shall rejoyce in it, and thinke I haue attained a happy end.

I doubt not, but that this labour may be of great vse for younger

younger Diuines, to poynt out a way, how they may *Cathechiſe* with more profit, by making the vſes of euery Principle, as they teach the grounds to the people: yea, it is one part of the *Sabbath*-daies beſt imployment in Sermons to treate in this, or the like manner; and ſo to let the people be truly informed concerning the *Characteriſticall* truthes in their *Religion*, with vſe of them in their conuerſation.

Laſtly, it will be ſome content vnto ingenious mindes, to ſee the *Principles* caſt into ſome method for the helpe of memorie, and quickening of delight, and the more eaſie learning of them.

Chap. II.

The Method of the Principles.

The diuision of Principles according to their chiefe heads.

THe *Principles* concerne either the fountaine and originall of Doctrine, and knowledge, which is the *Scripture*, or Word of *God*; or the *subiect* of knowledge, which is *God* himselfe:

In God, we consider: *His Nature*, and *his Workes*.

The workes of God, as the *principles* take notice of them, are: *Creation*, and *Prouidence*:

The *prouidence* of God must be considered either in *generall*, or as it concernes *Man* onely.

The prouidence of God, as it concernes man, hath Principles that looke vpon him in his foure-fold estate.

1. 1 In the *estate of Innocencie*.

2 In

2 In the *estate of Corruption*, or miserie. 2.

3 In the *estate of Grace*, where the Principles consider, 3.

The meanes of Grace, *viz.* *Election* in God; and *Redemption* in Christ.

The subiect of Grace, *viz.* the *Church.*

The degrees, or sorts of Grace: *viz.* *Iustification*, and *Sanctification.*

4 In the *estate of Glorie*, where, 4.

Of *the Resurrection of the dead.*

Of *the last Iudgement.*

Of *the glory of Heauen.*

CHAP. III.

Of the Scriptures.

2 Tim. 3. 16. *The whole Scripture is giuen by inſpiration of God,* &c.

THE originall or fountaine of knowledge is the *Scripture*, that is, the Bookes of the Old and New Teſtament; and thoſe Bookes were firſt called *Scripture*, in the New-Teſtament.

Two principles about the Scriptures.

There are two Principles concerning the Scripture.

1. That they are the verie Word of God, or they flow from God *by diuine inſpiration.*

2. That they are *perfect*, without defect or errour, euery way ſufficient of themſelues alone,

alone, to guide vs in all things needfull to saluation, without adding ought to them, or diminishing ought from them.

For the first, that they are by diuine inspiration, is infallibly euident from the testimony of the Scriptures themselues, such as these, 2 *Tim.* 3. 16. before recited.

2 Pet. 1. 20. 21. *So that ye first know this, that no prophecie of the Scripture is of any priuate interpretation. For the prophecie came not in old time by the will of man: but holy men of God spake as they were moued by the holy Ghost.*

And for our more abundant satisfaction, there are other testimonies, that prooue the Scriptures to be the verie word of God, and these both *externall* and *internall*.

The Scriptures are the very word of God, proued by testimonies externall and internall.

The *externall testimonies* are such as these:

1.

The diuine reuelations, with which they were graced from heauen,

heauen. For God was visibly present with *Moses* the writer of the Law, and GOD testified his presence also by the cloud and smoke about the Arke, in the Tabernacle, and Temple: Fire from Heauen deuoured the sacrifices, and God gaue answer by the *Vrim* and *Thummim*.

2. The fulfilling of the prophesies vttered in the Scriptures in seuerall ages.

3. The testimony of the *Church* in all ages, acknowledging the bookes of Scripture, as the pure Word of God.

4. The finall confession of the Martyrs, who at their death did justifie so much, and willingly died in the defence of the truths, contained in the *Scriptures*.

5. The conuersion of the soules of men by the power of the *Scriptures*, and the comfort the godly finde in them in all afflictions.

The

6.

The miraculous calling of the men, (as we may see in *Moses* and the *Apostles*) that wrote the *Scriptures*, &c.

The *internall testimony* is the witnesse of Gods *spirit*, who in the hearts of the godly doth auouch so much, and this is a testimony proper to the housholde of God.

Thus of the first *Principle*.

The second *Principle* is, that the *scriptures* are perfect, which these places shew:

2 Tim. 3. 17. *That the man of God may be absolute, being made perfect vnto all good workes.*

Psalm. 19. 7. *The Law of the Lord is perfect, converting the soule: the testimony of the Lord is sure, and giueth wisdome vnto the simple.*

Gal. 1. 8. *But though that we, or an Angell from Heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.*

Deut.

Iohn 1.7. Prou. 30.6. Reuel. 22. 18.

Deut. 12.32. *Therefore whatsoeuer I command you, take heede you doe it: thou shalt put nothing thereto, nor take ought therefrom.*

Prou. 8.7.8. *For my mouth shall speake the truth, and my lips abhorre wickednesse.*

All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

The vses. The consideration of which *principles*, may serue vs for diuers vses; both for instruction and reproofe: for triall and for consolation: First, wee should hence be perswaded.

1. For instruction. To studie the Scriptures with all diligence, and to striue to get the plenteous knowledge of them; searching those diuine words, and exercising our selues in the morning and euening; accounting so much to be added to our riches, as we get of this excellent knowledge.

Iohn

Iohn 5. 39. *Search the Scriptures: for in them you thinke to haue eternall life, and they are they, which testifie of mee.*

Col. 3. 16. *Let the Word of God, or Christ, dwell in you plenteously in all wisedome, teaching and admonishing your owne selues,* &c.

Psalm. 1. 2. *But his delight is in the Law of the Lord, and in his Law doth hee meditate day and night.*

Labouring by all meanes to acquaint our children, and family with them.

Deut. 6. 7. *And thou shalt rehearse them continually vnto thy Children, and shalt talke of them, when thou tarriest in thy house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp,* &c.

Secondly, Since they are of God, and so perfect, wee should rest vpon the directi- 2.

ons,

ons, and comforts we finde in them, and eſtabliſh our hearts in all things wee learne out of them; *Rom.* 15.4. *For whatſoeuer things are written aforetime, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.* They are a ſure word; we may reſt vpon them, 2 *Pet.* 1. 20. as beleeuing, that euery word of God is pure, and that GOD will make them good to ſuch as truſt in them, *Prouerb.* 30. 5. 6.

3. Thirdly, We ſhould care to reade, and heare theſe *Scriptures* with all due preparation and attention, and high eſtimation, receiuing them, *as the word of God*, and not of man: 1 *Theſ.* 2. 13. labouring to bring *cleane hearts*, and a *meeke* and teachable *ſpirit* to them, as being able to ſaue our Soules: *Iam.* 1. 21. 22. with a reſolution to doe whatſoeuer God requireth in them. Fourth-

Fourthly, Wee ſhould loue them aboue all treaſures, accounting them more deare, than thouſands of gold and ſiluer, and reckoning the ſentences learned out of Scriptures, as the faireſt ornaments can decke vs: *Deut.* 11.18.19. *Pſalm.* 119.72. 4.

Fiftly, We ſhould therefore make them the rule of all our actions, and come continually to them to ſee, *whether our workes be wrought in God*, and ſhew the power of the Word in the demonſtration of the apparant life of it, in commanding all our particular actions, that men may ſee the light of the Word in the light of our good workes. 5.

Phil. 2. 15. *That we may be blameleſſe and pure, and the ſons of God, without rebuke in the midſt of a naughtie and crooked Nation, amongſt whom you ſhine as lights in the World.*

Gal.

Gal. 6. 16. *And as many as walke according to this rule, peace ſhall be vpon them, and mercy vpon the Iſrael of God.*

Pſalm. 119. 105. *Thy word is a Lanterne vnto my feete, and a light vnto my path.*

Yea, we ſhould daily try and ſearch the ſecrets of our hearts by it, as that which onely can doe it, *Heb.* 4. 12. *For the word of God is liuely, and mighty in operation, and ſharper then any two-edged Sword, and entreth through, euen vnto the diuiding aſunder of the ſoule and the ſpirit, and of the ioynts and the marrow, and is a diſcerner of the thoughts, and intents of the heart.*

6. Sixtly, Wee ſhould therefore in all queſtions and controuerſies let the Scriptures judge, and *thinke of no man, aboue what is written*, Gal. 1. 7. 1 Cor. 4. 6. Eſay 8. 20.

Thus much for inſtruction.

Secondly,

2. *For reproofe.*

2 Secondly, these *Principles* reproue the *Papists* and carnall *Protestants*, and the godly too.

1. *Of the Papists in 4. things.*

The *Papists* are here reproued.

1. For making the authoritie of the Scriptures to depend vpon the testimony of the *Church*, whereas the *Church* is built vpon the *Scriptures*, Eph. 2. 20. *And are built vpon the foundation of the Apostles and Prophets; Iesus Christ himselfe being the chiefe Corner-stone.*

2. For not holding it to be sufficient without traditions, contrary to the expresse word, 2 Tim. 3. 17. *That the man of God may be absolute, being made perfect vnto all good workes.*

3. For with-holding the Scriptures from the common-people, keeping them from the sight of their Fathers will, contrary to the word, Iohn 5. 39. *Search the Scriptures: for in them you thinke to haue eternall life;*

life, and they are they which testifie of mee.

Col. 3. 16. *Let the word of God dwell in you plenteously in all wisedome, &c.*

4. For judging controuersies without them: contrary to the *commandement*, Esay 8. 20. *To the Law, and to the Testimony. If they speake not according to this word, it is because there is no light in them.*

2. *Of Carnall Protestants.*

The carnall *Protestants* are here reproued:

1. For their miserable neglect of the reading, hearing, meditation, and the care to yeeld obedience to the Scriptures: yea, for the wretched neglect of the very buying of the Bible for their vse, and the vse of their Families, and for daring to liue without the preaching of the word in times of spirituall famine.

2. For their vile audaciousnesse, that dare liue in such *sins*, as

as they heare threatned in the Scriptures, prophanely despising the warning daily giuen them, *Esay* 30. 11. 12. *Ierem.* 23. 9. 10.

3. For their scorning and deriding of such as *honour* the Word, and frequent the hearing of it.

Esay 57. 3. 4. *But you witches Children come hither, the seede of the adulterer, and of the whore: On whom haue you iested? Vpon whom haue you gaped, and thrust out your tongues? Are yee not rebellious children, and a false seede?*

4. For their irreuerence, when they come to the house of God to heare, *Eccles.* 5. 1.

Yea, the godly themselues ought to be humbled by the consideration hereof: 3. *Of the godly.*

1. For their distractions in the hearing and reading of the Word.

2. For neglecting the *counsels*

sels and directions giuen out of the Word.

3. For not resting vpon it through vnbeleefe.

4. For too much aptnesse to receiue opinions, if they come from men they account godly, though they haue no warrant from the Word. There be *traditions on the right hand*, as well as on the left.

Thus much for reproofe.

3. *For trial.* Thirdly, we may all try our selues, what we are by our respect of the Scriptures: If we loue and heare the Word, wee are of God, *Ioh.* 8. 47. *He that is of God, heareth Gods Word: yee therefore heare them not, because yee are not of God.* Gods people are a people, *in whose hearts is Gods Law*, Esay 51. 7. Psalm. 37. 31.

4. *For consolation.* Lastly, it may be a singular consolation to all such as find the Word of God to testifie with them: it matters not what the

the World fayes, or thinkes of vs, if we can find that the *Word of the Lord is good concerning vs:* our hearts may be at reſt, when *God* ſpeaks peace by his word, and we may be ſure we are in the right way, when wee follow the directions of the Word.

CHAP. IIII.

Of GOD.

Pſalm. 72. 18. 19.

HItherto of the *Principles* concerning the fountaine of *knowledge:* the ſubject of knowledge is God, who muſt be conſidered two waies: firſt, *In his nature:* ſecondly, *In his workes.*

Concerning God conſidered

4. Principles concerning God.

red in his nature, there are foure *principles:*

1. 1 That he is, that is, *that there is a God.*

2. 2 That he is *glorious in Nature.*

3. 3 That he is *three in Persons.*

4. 4 That he is *one in Essence.*

1. For the first, that there is a God, is euery where apparant in euery leafe, yea almoſt in euery line of Scripture; and therefore I ſpare *quotations*, it being out of all doubt, that the Scripture ſaith ſo.

That there is a God, is proued, firſt by teſtimonies internall.

And againſt all ſeeds of *Atheiſme*, men may keep in their minds theſe other teſtimonies; both *inward* and *outward.*

The inward teſtimonies that proue there is a *God*, are theſe:

1. 1 The *horrour of Conſcience*, that befals men after the committing of *ſinne*, dreading a ſupreame Iudge, which terrours we ſee are oftentimes ſuch, as

are

are moſt dreadfull, and ſuch as no outward thing can ſtill.

2. The *teſtimony of the holy Ghoſt* infallibly ſatisfying the godly herein. 2.

3. The reuelation of God to the harts of his people, daily finding him in the vſe of his Ordinances, which preſence of God they likewiſe miſſe, if they ſinne preſumptuouſly. 3.

The externall teſtimonies are taken from the workes of God; either more generally in the World; or more ſpecially in the Church. 2. *By teſtimonies externall, and ſo either in the world,*

The world teſtifies there is a God;

1. In reſpect of the *creation* of it: this huge frame could not make it ſelfe, and therefore of neceſſity there muſt be ſome *being* that gaue it being. 1.

2. By the *motion* that is in it: For that ſhewes there is a ſupreame mouer. 2.

3. By the ſtrange *Iudgements*

that fall vpon the wicked, sometimes in the very act of sinning, and sometimes at the very instant of the wishes of wicked persons.

4. In that *all Nations* haue at all times acknowledged a God.

Or in the Church.

In the *Church* God hath proued himselfe to be:

1. By *apparitions*: *God* hath shewed himselfe by certaine formes, or signes of his presence: thus *Adam, Noah, Abraham, Isaac, Iacob, Moses, &c.* saw God.

2. By the miracles wrought beyond all the course of nature: as when hee raised dead men; diuided the Sea; made the *Sunne* goe backward, &c.

Thus of the proofe of the first *principle*.

2. 2. That God is also maruellously glorious in his nature, these places shew: *Psal.* 29. all ouer.

Exod. 33.

Exod. 33. 18. *Againe, he said, I beseech thee shew me thy glory.*

19 *And he answered, &c.*

Esa. 6. 2. 3. *And one cryed to another, and said, Holy, holy, holy is the Lord of hosts: the whole world is full of his glory.*

1 Tim. 6. 16. *Who onely hath immortality, and dwelleth in the light that none can attaine vnto, whom never man saw, neither can see, vnto whom be honour, and power everlasting, Amen.*

10. *Glorie in the nature of God: For he is*

And how can he be but exceeding glorious, when as he is,

1. *Incorporeall*, beyond all the perfections of bodily things. Ioh. 4. 24. *God is a Spirit.*

1. *Incorporeall.*

2. *Eternall*, without any beginning. Psal. 90. 2. *Before the mountaines were made, and before thou haddest formed the earth, and the world, euen from everlasting to everlasting thou art our God.*

2. *Eternall.*

3. *Incomprehensible.*

3. Infinitely immense, and *incomprehensible.* 1 King. 8. 27. *Is it true indeed that God will dwell on the earth? Behold the heauens, and the heauens of heauens are not able to containe thee, how much more vnable is this house that I haue built?*

Ier. 23. 24. *Doe not I fill heauen and earth, saith the Lord?*

4. *Immutable.*

4. *Immutable*, without shadow of change. Iam. 1. 17. *Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadowing by turning.*

Numb. 23. 19. *God is not as man, that he should lie, neither as the Sonne of man, that he should repent: Hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?*

5. *Omnipotent*

5. *Omnipotent*, so as nothing is impossible to him. Psalme 115. 3. *But our God is in heauen, he doth whatsoeuer he will.*

Mat. 19.

Mat. 19. 26. *And Iesus beheld them, and said vnto them, with men this is impossible, but with God all things are possible.*

Iob 42. 2. *I know that thou canst doe all things, and that there is no thought hidden from thee.*

6. *Omniscient*, so as hee knowes all things vniuersally, and perfectly. Psalm. 147. 5. *Great is our Lord, and great is his power, his wisedome is infinite.* 6. *Omniscient.*

Rom. 11. 33. *O the deepnesse of the riches both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out?*

Hebr. 4. 13. *Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom we haue to doe.*

7. *Most holy*: without sinne in himselfe, and hating sinne in others. Psalme 5. 4. *For thou art not a God that louest wickednesse:* 7. *Most holy.*

neſſe: neither ſhall euill dwell with thee.

Eſa. 6. 3. *And one cried to another, and ſaid, Holy, holy, is the Lord of hoſts.*

8. *Independent.*

8. *All-ſufficient* and independant. Gen. 17. 1. *The Lord appeared to Abraham, and ſaid vnto him: I am God all-ſufficient, walke before me, and be thou vpright.*

Exodus 3. 14. *And God anſwered Moſes: I am that I am, &c.*

Rom. 11. 36. *For of him, and through him, and for him are all things: to him be glory for euer. Amen.*

9. *Moſt mercifull.*

9. *Moſt mercifull.* Exodus 34. 6. 7. *So the Lord paſſed before his face, and cryed: The Lord, the Lord, ſtrong, mercifull, and gracious, &c.*

Reſerving mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſinne, and not making the wicked innocent.

Pſalm.

Pſalm. 136. the whole.

10. Immortall.

Laſtly, *Immortall*: ſo as hee can neuer die or ceaſe to bee. 1 Tim. 1. 17. *Now vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour and glory for euer and euer. Amen.*

The vſes.

And all this ſhould teach vs:

I.

1. For inſtruction.

1. To adore, and feare this great and glorious God. *Rom.* 11. 33. 35. 36.

2.

2. To dilate our hearts in a ſpeciall manner in his praiſes: Neuer ſuch a ſubiect of praiſe, as God: His praiſes ſhould take vp all people, by all meanes, and at all times, while we haue any being. Pſalm. 72. 18. 19. *Bleſſed be the Lord God, and bleſſed be his glorious name for euer, and let the whole earth be filled with his glory. Amen, Amen.*

Pſalm. 96. verſ. 1. &c. *Oh ſing vnto the Lord all the earth, bleſſe his name, declare his glory from*

day to day; the Lord is great and greatly to be praised: giue vnto the Lord the glory due vnto his name.

Psal. 147. 1. *Praise ye the Lord; for praise is comely,* Psalm. 148. the whole. Reuel. 5. 9. &c.

3. 3. With speciall admiration to set our hearts and affections vpon him, to loue him with all our soules, and all our might. Deut. 30. 6. *And the Lord thy God will circumcise thine heart, and the heart of thy seed, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.*

Oh these beauties should make vs wonderfully in loue with God! who onely is worthy to be accounted of a good nature.

Matth. 19. 17. *And he said vnto him, why calleſt thou me good? there is none good, but one, euen God, &c.*

4. 4. With all diligence to seeke all

all good at his hands.

5. With all thankfulneſſe to acknowledge what good wee receiue from him; yea, acknowledging all we haue to be from him. *Iam.* 1. 17. 5.

What are wee, that ſo great a God ſhould ſet his heart vpon vs to ſhew vs mercy?

6. Seeing he is a Spirit, and ſo tranſcendently glorious, and knowes all things, wee ſhould reſolue to ſerue him with all poſſible affection, *putting on* all the *beauties of* the beſt *holineſſe* we can get, when we come into his preſence. Ioh. 4. 24. *God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and truth.* 6.

7. Let vs for euer hate *ſinne*, and ſtriue for all poſſible *imitation* of his holineſſe. Pſ. 36. 10. *Extend thy louing kindneſſe to them that know thee, and thy righteouſneſſe vnto them that are vpright of heart.* 7.

1. Pet. 1. 15. 16. *But as hee which hath called you is holy, so be you holy in all manner of conuersation.*

Because it is written: Be you holy, for I am holy, &c.

1. Ioh. 5. 18. 19. *Wee know, that whosoeuer is borne of GOD sinneth not: but he that is begotten of GOD, keepeth himselfe, and the wicked toucheth him not,* &c.

Iob 42. 6. *Therefore I abhorre my selfe, and repent in dust and ashes.*

8. *If wee would study the glorious nature of God, we must obserue 6. Rules.*

Finally, wee should striue to get and encrease in the true knowledge of our glorious God, we should study his glory; but then wee must be warned, when we goe about this study, to look to diuers things.

1. We must repent vs of our sinnes, for this knowledge requires a cleane heart.

2. We must bring an humble and teachable mind: Psal. 25. 9.

25. 9. *Them that be meeke will he guide in iudgement, and teach the humble his way.*

3. Let the Word be thy guide: looke for him in the Word: Thou must captiuate thy *Reason*, and aduance thy faith.

4. Thou must goe to the Sonne to reueale the Father: pray *CHRIST* to shew thee the Father: Ioh. 1. 18. *No man hath seene GOD at any time: the onely begotten Sonne, which is in the bosome of the Father; hee hath declared him*, &c.

5. Pray for the spirit of reuelation to forme this in thee, and resolue to get thy hart established in the knowledge of God, by many prayers.

6. Obserue him in his *Image* in his children, get affection to them, & liue much with them. 1 Ioh. 4. 8. 12. 16. *He that loueth not, knoweth not GOD; for GOD is loue.*

No

No man hath seene God at any time; if we loue one another, God dwelleth in vs, and his loue is perfect in vs, &c.

Thus much for *Instruction.*

2. *For humiliation.*

Here is also much matter of humiliation for those vile *Atheisticall thoughts*, and base conceits which are in mens minds concerning God: and for the daily neglect of Gods presence; forgetting him daies without number, and for daring to sinne in his sight; but especially for want of those burning desires after God, and that surpassing loue of his glorious nature.

3. *For consolation.*

Thirdly, here is a singular *Consolation* vnto all those that are assured they are in fauour with God. Why doe not our harts say, *We haue none in heauen but God? and doe desire none in earth with him?* Psalm. 73. 25. seeing hee is so all-sufficient, able to doe vs so much good,

and

and our plentifull reward, *Gen.* 17. 1. and knowes our wayes, *Pſal.* 1. 6. and entertaines his people with ſo much grace, *Pſ.* 36. 7. 8. and the rather becauſe hee will neuer change, and loue thee with an eternall loue, *Iam.* 1. 17. 2 *Tim.* 2. 13. *Numb.* 23. 19.

This ſhould be the life of our liues, it is very eternall life to know him to be ours in *Chriſt*. *Iohn* 17. 3. *Ierem.* 9. 24.

Thus of the ſecond *principle*.

The third *Principle* is, that there be three Perſons in the *Trinity*, which may be proued two waies:

2. *Proofes for the Trinity.*

That there is more then one perſon: *Gen.* 1. 26. *Furthermore God ſaid, Let vs make man in our owne Image, according to our likeneſſe*, &c.

2. That there are three in number, *Matth.* 3. 16. 17. *And loe the heauens opened vnto him, and* Iohn *ſaw the Spirit of*

of God descending like a Doue, and lighting vpon him.

And loe a voyce came from Heauen, saying, This is my beloued Sonne, in whom I am well pleased, &c.

Matth. 28. 19. *Goe therefore and teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.*

2 Cor. 13. 13. *The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all. Amen.*

Iohn 14. 16. 17. 18. *And I will pray the Father, and he shall giue you another Comforter, that hee may abide with you for euer, &c.*

Iohn 15. 26. *But when the Comforter shall come, whom I will send vnto you from the Father, &c.*

1 Iohn 5. 7. *For there are three which beare record in heauen;*

heauen; the Father, the Word, and the holy Ghoſt, and theſe three are one, &c.

Theſe three were called in the Old *Teſtament*, the *Lord*, the *Angel of the Lord*, and the *Spirit* of God: and in the new, the *Father*, the *Sonne*, and the *holy Ghoſt*.

Vſes of the doctrine of the Trinity.

The Vſe ſhould be:

1. To teach vs to conceiue of God with all poſſible adoration of his glorious condition, who hath in the manner of his nature, what is beyond the reach of *Men* or *Angels*: Thou muſt beleeue that this is ſo, though reaſon cannot tell thee how it is; let it ſuffice thee to know that it is. Thou ſhalt know more how it is, both when thy knowledge is more growne on earth, and when thou commeſt to thy perfect age in heauen.

1.

2. When thou commeſt to worſhip *God*, make conſcience of

2.

of it, that thou robbe not any of the *persons* of their glory: But know, that there are three persons, not one person only.

3. 3. Learne thou in thy course of life from the word, & works of God, to giue to each person his glory, as it is written of him, or done by him.

4. 4. This may be an vnspeakable comfort to thee, if thou consider what the blessed *Trinity* is to thee: thy holinesse and happinesse was conceiued, decreed, framed, purchased, renewed, and shall be for euer testified by three in *heauen*, 1 Iohn 5.7. *For there are three which beare record*, &c. *Gen.* 1. 26. as before.

Thus of the third *principle*.

4. *That there is but one God proued.*

4. That there is but one GOD, is proued in these places, *Deut.* 6. 4. *Heare, O Israel, the Lord our God is Lord only*, &c.

Esay 44. 6. 8. *Thus saith the Lord,*

Lord, the King of Israel, and his Redeemer, the Lord of Hosts: I am the first, and I am the last, and without mee is there no God. You are my witnesses whether there be a God beside me, &c.

Mark. 12.29. *Heare Israel, the Lord our God is the onely Lord,* &c. Eph. 4.5.6. 1 Cor. 8.4. *Wee know that an Idoll is nothing in the World, and that there is none other God, but one,* &c.

The Vses are these: *The vses.*

1. Adore him, whom all creatures are bound to serue and acknowledge, who hath no partners in his Supreame Soueraigntie. *1.*

Psalm. 86.9.10. *All Nations, whom thou hast made, shall come and worship before thee, O LORD, and shall glorifie thy name:*

For thou art great, and dost wondrous things, thou art God alone, &c.

2. Loue

2. Loue him alone, or aboue all: Hee knoweth them that loue him, and ſhew it by ſeruing him only, *Deut.*6.4.5. *The Lord our God is LORD onely:*

And thou ſhalt loue the Lord thy GOD with all thine heart, and with all thy ſoule, and with all thy might, &c. *Mark.* 12.29. 30. as before.

3. It ſhould repent vs, that euer wee relied vpon any other but him, learning hereafter for euer to relye vpon him in our deſperateſt extremities, as theſe places ſhew, *Deut.* 32. 37.38.39. *Iſay* 37.16. 1 *Sam.* 2. 2. 3.

4. Wee ſhould therefore keepe the vnitie of the Spirit in the bond of peace, as is vrged, *Epheſ.* 4. 3. 6. &c.

5. We ſhould therefore vſe but one *Mediator* to him, 1 *Tim.* 2. 5. *For there is one God, and one Mediator betweene God*

God and Man: Which is the Man Christ Iesus, &c.

Lastly, how happy are his people? they are most sure to prosper and grow, as from the consideration of this principle is shewed, *Isai* 44. 6. 7. 8. with *coherence.* 6.

Hetherto of the nature of God; the workes of God follow: His workes are either of *Creation*, or *Providence.*

CHAP. V.

Of the Creation.

Reuel. 4. 11.

Thou art worthie, O Lord, to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and haue beene created.

THere are 5. *Principles* concerning the *Creation*: 5. *Principles concerning the Creation.*

1. That

1. 1. That the *World* had a beginning, and was not eternall, *Gen.* 1. 1. *In the beginning GOD created the Heauen, and the Earth*, &c. *Prou.* 8. 24. &c. *When there were no depths was I begotten; when there were no Fountaines abounding with Water*, &c.

Ephes. 1. 4. *As hee hath chosen vs in him before the foundation of the World*, &c.

2. 2. That this World, and all things therein, was made by GOD, *Acts* 17. 24. *God that made the World, and all things that are therein*, &c.

Iohn 1. 3. *All things were made by it, and without it was made nothing, that was made.*

Genes. 1. 1. Psalm. 33. 6. *By the Word of the Lord were the heauens made, and all the host of them by the breath of his mouth.*

Isaiah 40. 28. *Knowest thou not, or hast thou not heard, that the euerlasting GOD, the LORD,*

LORD, hath created the ends of the Earth?

Colos. 1. 16. *For by him were all things created, which are in Heauen, and which are in Earth: things visible and inuisible,* &c.

3. That all was made of nothing. 3.

Rom. 4. 17. *Before God, whom hee beleeued: who quickneth the dead, and calleth those things which be not, as though they were.*

Heb. 11. 3. *Through faith we vnderstand, that the word was ordayned by the word of God, so that the things which we see, are not made of things which did appeare.*

4. That GOD made all things by his word only: He spake, and it was created: He said, *Let it be*, and it was so, *Genes.* 1. *Heb.* 11. 3. *Psal.* 33. 6. 9. all recited before. 4.

5. That all things in their *Creation* 5.

Creation were made good, *Gen.* 1. 31. and 2. 1. *And God saw all that he had made, and loe it was very good*, &c.

Vses.

The Vse may be:

1. *For information.*

For Information: The glory of the *Lord* shall endure for euer: *Hee shall reioyce in his workes*, Psalm. 104. 31.

2. *6. Vses for instruction.*

For Instruction, and so the Scripture teacheth vs by the creation:

1. To feare him, and stand in awe of him, euen all the inhabitants of the earth, who are the worke of his hands, *Psalm.* 33. 6. 7. 8.

2. To study the knowledge of these workes of his; to remember them, contemplate of them, and praise his workmanship, and admire his glory, that doth *great things, and vnsearchable, yea maruelous things without number*, &c. *Iob* 9. 10. 11. shall we not *sing vnto the Lord all our life, and prayse our GOD while*

while we liue, &c. *Psalm.* 104. 33. seeing *The Heauens declare the glory of God, and the firmament sheweth the worke of his hands*, Psalm. 19. 1. and *the inuisible things of him, that is, his eternall power and God-head are seene by the creation of the world, being considered in his works?* &c. *Rom.* 1. 20. Let vs remember, that God gaue a Sabbath, of purpose to remember the glory of God in the creation.

3. To obserue the distinct glory of euery person, admire that Sonne, by whom GOD made the Worlds, *Hebr.* 1. 3. *Col.* 1. 16. and that *Spirit*, that sitting vpon that *Chaos*, first hatched it, *Gen.* 1. 2.

4. To acknowledge Gods soueraignty: let *him* take whom hee will away, who can say, what doest thou? *Iob* 9. 13.

5. Vpon all occasions, and in all distresses to seeke vnto him for helpe, assistance, and succour:

ſuccour: *Pſalm.* 124.8. *Pſalm.* 134. 3. yea beleeuing in him, though we ſee no hope in reſpect of outward meanes, *Rom.* 4. 17. *Heb.* 11. 3. *Iſaiah* 37. 16.

And as this is true of affliction, and outward diſtreſſes; ſo is it true of all ſpirituall diſtreſſes about the meanes or matter of holineſſe: for God himſelfe vſeth the word (create) in both, to ſhew vs, that it is lawfull for that reaſon to reſt vpon him, *Iſaiah* 57. 19. *I create the fruit of the lips to be peace*, &c. *Pſalm.* 51. 10. *Create in me a cleane heart*, &c. ſo it is applyed to good workes, *Epheſ.* 1. 10. and to our protection in *generall*, Elay 4. 4. and 5. To ſhew, that if it were as difficult as to make heauen and earth at the firſt, yet GOD will doe it.

6. To teach vs compaſſion to the Creatures, wee ſhould loue

loue the worke of his hands, and not be cruell to them, or voide of pittie.

Vses for reproofe.

These principles also may serue for reproofe of wicked men:

1. For not fearing God, and not trembling before him, as *Ierem.* 5. 22. 23. *Feare yee not me, saith the Lord? will yee not be afraid at my presence, which haue placed the sand for the bounds of the Sea, by the spiritual decree and perpetuall, that it cannot passe it,* &c. 1.

2. For not regarding his workes, *Isaiah* 1. 12. *And the harpe, and viol, and timbrel, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neyther consider the worke of his hands.* 2.

3. For hardning themselues in their sins, notwithstanding Gods threatnings, *Iob* 4. 13. with *vers.* 15. 16. 21. 3.

And lastly, for consolation

to all that put their truſt in him, *Pſalm.* 116.5.6.

He can diſpoſe of all, ſince the earth is the Lords, and all that is therein. Oh, what is man? that GOD ſhould be mindfull of him, and giue him ſuch pre-eminence ouer the workes of his hands! *Pſalme* 8.4.5.6.7.8. *Prouerb.*8.31.

Thus of the *Creation.*

CHAP. VI.

Of Gods Prouidence.

Rom. 11. 36.

For of him, and through him, and for him, are all things. To him be glory for euer. Amen.

7. Principles concerning Gods prouidence.

THe principles concerning Gods *Prouidence* are;

1. That

1. That God ſtill knowes, and takes continuall notice of all things: 1.

Prou. 15. 3. *The eyes of the Lord, in euery place, behold the euill, and the good.*

Zach. 4. 10. *Theſe ſeauen are the eyes of the Lord, which goe through the whole world.*

Heb. 4. 13. *Neither is there any creature, which is not manifeſt in his ſight, but all things are naked and open vnto his eyes, with whom we haue to doe.*

Pſal. 113. 6. *Who abaſeth himſelfe to behold things in the heauen, and in the earth.*

2. That God vpholds, and gouernes, and diſpoſeth of the world, ſo as all things continue through him: 2.

Pſalm. 119. 91. *They continue euen to this day by thine ordinances: for all are thy ſeruants.*

Iohn 5. 17. *But Ieſus anſwered them: My Father worketh hitherto, and I worke.*

Acts 17. 25. 28. *Hee giueth to all life, and breath, and all things: For in him wee liue, and moue, and haue our being.*

Pſal. 104. 14. 21. 27. 28. 30. *He cauſeth graſſe to grow for the cattle, and hearbe for the vſe of man, that hee may bring forth bread out of the earth.*

The Lyons rore after their prey, and ſeeke their meate at God.

All theſe wait vpon thee, that thou maiſt giue them food in due ſeaſon:

Thou giueſt it to them, and they gather it; thou openeſt thy hand, and they are filled with good things.

Againe, if thou ſend forth thy ſpirit, they are created, and thou reneweſt the face of the earth.

3. 3. That this prouidence of God reacheth to all things; euen the ſmalleſt things are gouerned, and vpheld by God.

Rom. 11. 36. *For of him, and through him, and for him, are all things:*

things: To him be glory for euer. Amen.

Matt. 10. 29. 30. *Are not two Sparrowes sold for a farthing? and one of them shall not fall on the ground without your Father:*

Yea, and all the haires of your head are numbred.

Psalm. 147. 8. 9. 16. 17. 18. *Which couereth the Heauen with Clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines.*

Which giueth to Beasts their foode, and to the young Rauens that crie.

He giueth snow like wooll, and scattereth the hoare Frost like ashes.

Hee casteth forth his Ice like morsels, who can abide the colde thereof?

Hee sendeth his Word, and melteth them: hee causeth his Winde to blow, and the Waters flow.

4. That of all Creatures, 4.

God hath moſt care and reſpect of man.

Prou. 8. 31. *And tooke my ſolace in the compaſſe of his earth, and my delight is with the Children of men.*

Pſalm. 8. 3. 4. *What is man, ſay I, that thou art mindefull of him? and the ſonne of man, that thou viſiteſt him?*

1 Cor. 9. 9. 10. *For it is written in the Law of* Moſes, *Thou ſhalt not muſſell the mouth of the Oxe, that treadeth out the corne; Doth God take care for Oxen?*

Eyther ſaith hee it not altogether for our ſakes? For our ſakes no doubt it is written, that hee which eareth, ſhould eare in hope; and that he that treſheth in hope, ſhould be partaker of his hope.

5. 5. That the good or euill which befals man, is not without Gods prouidence.

Amos 3. 6. *Or ſhall a trumpet be blowne in a Citie, and the people be not afraide? Or ſhall there*

there be euill in a Citie, and the Lord hath not done it?

6. That hee doth whatsoeuer pleaseth him in Heauen and in earth, *Psal.* 115.3. *But our God is in Heauen, hee doth whatsoeuer he will.* 6.

Ionah 1. 14. *For thou (O LORD) hast done as it pleased thee.*

Eccles. 3. 14. *I know, that whatsoeuer God shall doe, it shall be for euer: to it can no Man adde, and from it can none diminish: For God hath done it, that they should feare before him.*

7. That Gods dominion is euerlasting, *Psalm.* 146.10. *The Lord shall raigne for euer, O Sion, thy God endureth from generation to generation: prayse yee the Lord.* 7.

The Vses are: *The vses.*

For Information: this is a glorious subject to meditate of, and if we search into it distinctly, there are many things 1. *For information.*

11. *Things admirable in Gods prouidence.*

admirable in Gods gouernement; as,

1 Firſt, the *Vicegerencie* of *CHRIST* his Sonne, *Heb.* 1. 3. *Who being the brightneſſe of the glory, and the engraued forme of his perſon, and bearing vp all things by his mighty word,* &c.

2 Secondly, *the ſplendor of the meanes he vſeth,* euen *Kings* on earth are his ſeruants, *Pro.* 21. 1. *The Kings heart is in the hand of the Lord, as the Riuers of Waters: hee turneth it whitherſoeuer it pleaſeth him*: yea, *Angels* in Heauen: See the admirable glory of the gouernement of Angels in the World, as is ſhadowed out in *Ezech.* 1. 4. to 15.

3. The *variety of meanes* he hath, and can raiſe; euen all the Armies in Heauen and Earth.

4. His working ſometimes *without meanes,* Gen. 2.

5. His

5. His working *against meanes* ſometimes, *Pſalm.* 105. 12. to 16. The *Sunne* muſt ſtand ſtill: Fire muſt not burn: the Sea muſt not drowne, *&c.*

6. The *extent of his gouernment*; what a worke to order all things?

7. The preſeruation of all the ſorts of things, euen by the word of God: By ſucceſſion *perpetuating his creation*; and ſupporting all things, prouiding daily for them.

8. The *deſtruction* he makes amongſt the creatures, *Pſ.* 104. 29. By deluge, fire, ſword, peſtilence, tumbling downe *Monarchies*, &c. *Pſalm.* 68. 1.

9. The *ordering of the diſorders* of the World, turning ſin to good, as an *Apothecary* doth poyſon; and directing euill inſtruments, wicked men, to puniſh the Wicked, or to correct the Godly. To ſee how God lookes one way, and

they another. *Nabuchadnezzar* intends to satisfie his own pride, reuenge, ambition, couetousnesse: yet God guides it to another vse, euen to correct his people, which hee sheweth by burning his rod, *Esa.* 10.5. 6. *Esa.* 14.5.6. and 29. & God directs the euill actions of the wicked to a good end: so of the *Iewes* in killing *CHRIST*, &c.

10. But especially his *admirable disposing* of all things, notwithstanding the infinite multitude of all things in the world, which is shadowed in the wheeles, *Ezech.* 1.15. &c.

11. All this to bee done *without labour, or vexation*: say therefore, as *Psalm.* 104.1.24. *My soule prayse thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.*

O Lord how manifold are thy workes! in wisedome hast thou made

made them all: the earth is full of thy Riches.

Pſalm. 106. 2. *Who can expreſſe the noble acts of the Lord, or ſhew forth all his prayſe?*

47. *Saue vs, O LORD our God, and gather vs from among the Heathen, that we may prayſe thy holy name, and glory in thy prayſe,* &c.

Pſalm. 107. 8. *Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.*

22. *And let them offer ſacrifice of prayſe, & declare his works with reioycing.*

Pſalm. 113. 2. 3. 4. 5.

The ſecond Vſe, is for reproofe and confutation: 2. *Vſes for reproofe.*

1. Of ſuch *Atheiſts* as ſay God doth not ſee, or not regard, *Pſalm.* 94. 7. &c. *Yet they ſay the LORD ſhall not ſee; neyther will the GOD of* Iacob *regard it.*

2. Of

2. Of such as acknowledge Chance, or Fortune.

3. Of the discontentment that is in men with their condition: *Dauid* calls himselfe a Beast for this, *Psalm.* 73. 22. *So foolish was I, and ignorant: I was a Beast before thee.*

4. Of the security of wicked men: If God gouerne, woe to them, *Psalm.* 139. 7. 8. *Whither shall they goe from thy Spirit? or whither shall they flye from thy presence?*

If they ascend into Heauen, thou art there; if they lie downe in Hell, thou art there.

Iob 9. 4. 5. *He is wise in heart, and mighty in strength, who hath beene fierce against him, and hath prospered?*

Hee remoueth the mountaines, and they feele not, when hee ouerthroweth them in his wrath.

Psalm. 107. 42. *The righteous shall see it and reioyce; and all iniquity shall stop her mouth.*

Psal.

Pſalm. 146.9. *The Lord keepeth the ſtrangers, hee relieueth the fatherleſſe and Widdow: but he ouerthroweth the way of the wicked.*

Thirdly, the doctrine of Gods prouidence ſhould teach vs diuers duties. 3. 8. *Vſes for inſtruction.*

1. Take not thought what thou ſhalt eate, &c. thou art at Gods finding, *Matth.* 6. 31. *Therefore take no thought, ſaying, What ſhall we drinke, or wherewith ſhall wee be cloathed,* &c. Caſt thy care vpon God: for he careth for thee.

1. Pet. 5, 7. *Caſt all your care vpon him, for he careth for you.* &c.

Pſalm. 55. 22. *Caſt thy burthen vpon the Lord, and hee ſhall nouriſh thee: he will not ſuffer the righteous to fall for euer.*

Say with *Abraham*, God will prouide, *Heb.* 13. 5. *Let your conuerſation bee without couetouſneſſe, and be content with thoſe things that ye haue; for hee hath ſaid,*

ſaid, he will not faile thee, neither forſake thee, &c.

2. 2. Be patient in aduerſity, and ſhew it:

1. By reſtraining griefe and ſorrow in thy ſelfe, *Pſalm.* 39.9. *I ſhould haue beene dumbe, and not haue opened my mouth, becauſe thou didſt it.*

1 Sam. 3. 18. *So* Samuel *told him euery whit, and hid nothing from him: Then hee ſaid, It is the Lord, let him doe what ſeemeth him good.*

Prou. 3. 11. 12. *My ſonne refuſe not the chaſtening of the Lord, neyther be grieued with his correction.*

Affliction comes not out of the duſt.

2. By not vſing ill meanes.

3. By not fearing the rage of any creature, *Luk.* 12.4.5.6.7. &c. *And I ſay vnto you my friends be not afraid of them that kill the body, and after that are not able to doe any more,* &c.

Matth.

Matth. 10.28.29.30. *Are not two Sparrowes sold for a Farthing? and one of them shall not fall on the ground without your father,* &c.

1 Pet. 4. 19. *Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.*

4. By seeking to GOD, though we see no meanes, for he hath a thousand wayes wee know not of.

3. Seeke all good things at his hands, hee hath the disposing of all. 3.

4. Acknowledge all good things from him, *Psalm.* 147. and sacrifice not to thine owne nets, *Habak.* 1.16. 4.

5. Trust not in thine owne *proiects*, nor in the meanes, *Ier.* 10.23. *O Lord, I know that the way of man is not in himselfe, neither is it in Man to walke and to direct his steps.* 5.

Deut.

Deut. 8. 3. *Therefore he humbled thee, and made thee hungry, and fed thee with* MAN, *which thou knewest not, neyther did thy fathers know it, that hee might teach thee, that Man liueth not by Bread onely, but by euery word that proceedeth out of the mouth of the* LORD *doth a Man liue.*

Psalm. 127. 1. 2. *Except the Lord build the House, they labour in vaine that build it; except the Lord keepe the Citie, the Keeper watcheth in vaine.*

It is in vayne for you to rise early, and to lie downe late, and eate the bread of sorrow; but hee will surely giue rest to his beloued.

But commit thy way to GOD, and trust vpon him *Psalm.* 37. 4.

Pray *God* to direct the works of thine hands, *Psalm.* 90. 17. *And let the beauty of the Lord our God be vpon vs, and direct thou*

thou the workes of our hands vpon vs, euen direct the worke of our hands.

6. If GOD gouerne, doe good, and be alwaies assured, as *Psalm.* 58. 11. *And men shall say, Verily there is fruit for the Righteous; doubtlesse there is a GOD that iudgeth in the Earth.* 6.

7. Obserue Gods workes, keepe a *Catalogue* of experiments, *Psalm.* 107. 43. *Who is wise, that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.* 7.

And make knowne his deedes, talke of his wondrous workes: Remember the maruellous workes he hath done, Psalm. 106. 1. 2-5. *Prayse ye the LORD, because he is good, for his mercy endureth for euer: who can expresse the noble acts of the Lord, or shew forth all his prayse?* &c.

8. Shall we not for euer be afraid 8.

afraid of him, that ſo mightily and daily gouerneth? &c. *Eccleſ.* 3. 11. 14. *Hee hath made euery thing beautifull in his time: alſo he hath ſet the world in their heart, yet cannot man finde out the worke, that GOD hath wrought from the beginning euen to the end.*

I know, that whatſoeuer God ſhall doe, it ſhall be for euer: To it can no man adde, and from it can no Man diminiſh: For God hath done it, that they ſhould feare before him, &c.

4. *Vſe for conſolation.*

The fourth vſe is for Conſolation to the godly, our bones and haires are numbred, *Pſalm.* 34.20. *He keepeth all his bones, not one of them is broken.*

Luk. 12.6.7. *Yea all the haires of your head are numbred, feare not therefore, you are of more value then Sparrowes,* &c.

He knowes our way, *Pſ.* 1. 6. *For the Lord knoweth the way of the Righteous.*

Our

Our teares are in his bottle, *Psal.*56.8. *Thou hast counted my wandrings: put my teares into thy Bottle, are they not in thy Register?*

He will not leaue vs, nor forsake vs, *Heb.*13.5. *Let your conuersation be without couetousnesse, and be content with those things that you haue: For he hath sayd, I will not leaue thee nor forsake thee.*

No good things will hee with-hold, *Psal.*48.11. *For the Lord God is the Sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will hee withhold from them that walk vprightly.*

Esa.49.15.16. *Can a woman forget her Childe, and not haue compassion on the sonne of her wombe? Though they should forget, yet will I not forget thee.*

Behold, I haue grauen thee vpon the palme of mine hands; thy walls are euer in my sight.

He

He that beleeueth ſhall not be aſhamed.

Thus of the *Prouidence* of GOD in generall: as it concernes Man in ſpeciall, it lookes firſt vpon the eſtate of *Innocency*.

CHAP. VII.

Of Mans firſt eſtate, viz. *of Innocency*.

Eccleſ. 7. 31.

Onely loe, this haue I found, that God hath made man Righteous: but they haue ſought many inuentions.

THere are two Principles concerning Mans firſt eſtate.

1. *God* made man at the firſt after his owne Image: *Gen.* 1. 26. *Furthermore God ſayd, Let*

Let vs make Man in our owne Image, according to our likenesse, and let them rule ouer the fish of the Sea, &c.

1 Cor. 11. 7. *For a man ought not to couer his head, for as much as hee is the Image of* GOD, &c.

Colos. 3. 10. *And haue put on the new man, which is renewed in knowledge after the Image of him that created him.*

Secondly, this image of God chiefly consisted in knowledge, holinesse, and righteousnesse, *Eccles.* 7. 29. *Onely loe, this haue I found, that God hath made Man righteous: but they haue sought many inuentions.* 2.

Ephes. 4. 24. *And put on the new man, which after God is created in righteousnesse, and true holinesse.*

Note, that I say, chiefly (as that which is a principle:) for else Man was created after the Image of God: First,

1. *Man was after the Image of God three wayes.*

First, in respect of his substance; & so man is the image, eyther of the,

1. Being of God: or

2. Of the manner of his being.

1. Of his being, as hee hath in him a spirit, a nature:

1. *Spirituall* incorporeall.

2. *Immortall.*

3. *Inuisible.*

4. *Intelligible.*

2. Of the manner of his being: for as in man is one soule, and yet diuers faculties, as cogitation, memory, will, &c. so is there in God one essence, and three persons.

2. Secondly, in respect of his eminency, excellency, and dominion aboue, and ouer all other creatures, resembling thus the Lordship of God the *Lord* of all, *Gen.* 1. 26. *Furthermore*

God

God said, Let vs make man in our Image, according to our likenesse, and let them rule ouer the fish of the Sea, and ouer the Fowle of the Heauen, and ouer the Beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

Psalm. 8. 6. 7. 8. *Thou hast made him to haue dominion in the workes of thine hands: Thou hast put all things vnder his feete,* &c. For if the man be Gods image for the Soueraigntie he hath in the family, as 1 Cor. 11. 7. and the Majestrate for his superioritie in the *Common-wealth.* Psalm. 82. much more man in generall for dominion ouer all.

Thirdly, in respect of gifts, and so three waies: 3.

1. In respect of knowledge: for in the mind of man, there is hid a resemblance of Gods wisdome to know GOD, his will, and workes, with the

the natures and properties of them.

2. In respect of originall Iustice, which stood in the rectitude of his nature, the spirit subject to God, the soule to the spirit, the body to the soule without any sinne.

3. In respect of freedome of will.

There are foure sorts of free-willes:

1. Onely to good; so in good *Angels*, and the blessed.

2. Onely to euill; so in diuels and the wicked..

3. Partly to euill, & partly to good; so in the regenerate on earth.

4. So to good, as it might be to euill; so in *Adam*, &c.

The power of his freedome was such, as hee could doe all things conuenient to his estate; whether,

Workes

Workes of nature, as eate, sleepe, walke, rise, &c. 1.

Workes of policie; as gouerne his Family, obserue peace, &c. 2.

Or, Workes religious:

1. Internall; to loue, feare, and trust in God.

2. Externall; to teach, pray, sacrifice, &c.

The Vses follow.

The vses.

Wee should informe our selues of Gods maruelous loue to man in his Creation, which appeares not only in the time, for he made him last, when hee had prouided all things made for him: 1.

The speciall fauour of God to man in his Creation.

But in the place in *Paradice*,

And in the manner——

Both of making his bodie. He did not say, *Let it be*; but as it were, framed all with his owne hands; the man of the dust, the woman of the rib:

And of inspiring his soule, he breathed the breath of liues into him.

Geneſ. 2. 7. *The Lord God made the man alſo of the duſt of the ground, and breathed in his face breath of life, and the man was a liuing ſoule.*

He begat his ſoule as it were a diuine ſparke or particle of God; therefore called the Father of ſpirits; *Heb.* 12.9. *Zach.* 12.1. *Acts* 17.28.

And in both he ſaith, *Let vs make*; calling all the Trinity to the care and workmanſhip.

But eſpecially that he ſhould as it were, be made like vnto God himſelfe; and therefore let vs ſing, as Pſal. 8.3. *What is man that thou thus mindeſt him? &c.*

2 We may hence be informed concerning true bleſſednesſe, wherein it conſiſts, *viz.* not in idleneſſe, riches, luſt, pleaſure, ſports, &c. for none of all this was in Paradice, yet *Adam* happy perfectly, &c.

2. The ſecond vſe is for inſtruction,

ction, and so it should teach vs diuers duties.

Duties.

1. Vnto God; and so first wee should with all thankfulnesse affectionately acknowledge his loue to man. *1. To God.*

2. It should instruct man earnestly to study and endeauour,

To know God,

To feare,

To resemble him,

To praise his workmanship.

For these were the ends of mans creation, no other creatures could reach it; therefore God made man reasonable. We doe not answere the end of our creation, if we make not God in some sort visible by our holinesse, and praise his workes, &c.

The second duty is to our selues, and so it should teach vs: 2. *2. To our selues.*

1. First, to care for the precious and immortall soule, that

God hath breathed into vs aboue all, as Matth. 16.26. *For what shall it profit a man, though he should win the whole world, if he lose his owne soule? or what shall a man giue for the recompence of his soule?* What should we dote on temporall things, when our soules are created to the possession of eternall blessednesse?

2. To be patient, and trust vpon God in distresse, Psal. 22. 11. *Be not farre from me, because trouble is neere; for there is none to helpe me, &c.*

Psal. 139. 14. *I will praise thee, for I am fearefully and wondrously made: marueilous are thy workes, and my soule knoweth it well.*

3. To lament our fall.

4. To study our recouery, and we see hence what to seek, *viz. knowledge* and goodnesse.

5. To long for the time mentioned, *Psal.* 17. 15. *When wee shall be satisfied with his Image.*

The

The third duty is towards men:

3.

3. *To other men.*

1. First, wrong not man: for he is Gods Image, *Gen.* 9. 6. *Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.*

2. Loue one another, especially where this *Image* is repaired: for we were created to this end, that we should delight one in another.

The third vse is for reproofe, confutation, and humiliation.

3.

1. For our insensiblenesse, forgetfulnesse, and vncapablenesse of these considerations, especially for our want of lamentation for the ruines in our nature.

2. For our horrible neglect of knowledge and goodnesse, without which man is more like a beast; yea, in respect of *sinne* like a *Diuell.*

3. Of the *Papists* about pictures of God: most dishonou-

rably they would mend Gods draught by dumbe pictures; yet God hath here giuen vs a picture, his *Image*.

CHAP. VIII.

Of the fall of Man.

Eccles. 7. 29.

Onely loe, this haue I found, that God hath made man righteous: but they haue sought many inuentions.

THe misery of man in his estate of corruption must be considered two wayes:

In the *cause* of it.

1. And in the *parts* of it.

2. The cause of it was the fall of our first Parents, concerning which are these *principles*:

1. That our Parents *Adam* and

and *Eue* fell, and loſt ſpeedily the happineſſe, in which they were created, as appeares, *Geneſ.*3.7. &c. and thus they did looſe

God;
Paradiſe;
Gods Image.

And that they loſt it ſpeedily, appeares, in that the Diuell is called *a murtherer from the beginning*, and the fall is preſently related after the ſtory of his innocency in the creation.

3. *Principles concerning the fall of man.*

2. That this loſſe befell them onely for their owne grieuous ſinne, *Gen.*3. *Rom.*5.12. *Wherefore as by one man ſinne entred into the World, and death by ſinne: and ſo death went ouer all men, for as much as all men haue ſinned.* 2.

*Eccleſ.*7.29. *as before.*

3. That by their ſinne we are all *defiled*, and *deprined of the glory of God*, Rom.5. 12. as before. 18. 19. *Likewiſe then as* 3.

by the offence of one, the fault came on all men to condemnation; so by the righteousnesse of one, the benefit abounded toward all men to the iustification of life.

For as by one mans disobedience many were made sinners: so by the obedience of one shall many also be made righteous.

The vses follow.

The vses of these woful principles may be first for information, and so we should study to satisfie, and settle our hearts more at large concerning two things.

1. The one is the grieuousnesse of the first offence.

2. The other is the *Iustice* of God in deriuing the losse to vs.

For the first, there be many things may assure vs, that the sinne of our first Parents was a most grieuous sinne: for it admitteth fearefull aggrauations; as,

1. That

1. That they durſt venture all their happineſſe about ſo ſmall an aduantage to them. If we think, it was a ſmall offence to eate an apple; thinke with all it was a deſperate wickedneſſe to venture eternall life for the poſſeſſion of an apple.

2. This was Gods firſt commandement that he gaue them, and to neglect God ſo ſoone in a thing, wherein they might ſo eaſily haue obeyed, muſt needs appeare to bee deſperate wickedneſſe.

3. This ſinne was committed, when they had no inward concupiſcence to tempt them, nor that proneneſſe of nature, that is in man now to ſinne.

4. They offended, when God had abundantly prouided for them; they wanted nothing that was good for them.

5. They herein violated the whole Law, becauſe they broke the agreements which were

made between God and them: according to that of *Iames* 2. 10. *For whosoeuer shall keepe the whole Law, and yet faileth in one point, he is guilty of all.*

6. Because it was a sacramentall fruit: to cast bread to dogs is no great offence; but to cast consecrated bread to dogs, is a grieuous sinne.

7. This sinne was accompanied with diuers monstrous sinnes; first, horrible doubting of Gods truth: secondly, compacting with Gods vtter enemie, and so making *Apostacy* from *God* to the *Diuell*: thirdly, consent to the blasphemies of the Diuell, when hee spake enuiously, and scoffingly at God: fourthly, affectation of diuinity: fifthly, a wretchlesse dis-regard of what should become of his posterity, through his ventrous course: with many other sinnes.

2. For the second, God was iust in

in deriuing this losse to their posteritie: for *Adam* was the *common* roote of all Mankind, & we were in his loines, as *Leui* was in *Abrahams*, when he payed Tithes; and are not Traytors punished in their Children? the Act of a Burgesse in the Parliament is the Act of the Countrey.

But yet at least godly Men should not beget vngodly children. *Obiect.*

They beget children, *as men*, not *as godly men*; I meane, they deriue such a nature as they haue, which is corrupt after calling: though they be justified perfectly, yet they are sanctified but in part: The father that was circumcised, did beget a childe that was vncircumcised; and take the cleanest Corne in the World, and sow it, and it brings forth Chaffe in the eare with the Corne. *Answ.*

Thus much for information. The

The doctrine of the fall may ſerue alſo for inſtruction; and ſo both in { generall. particular.

In generall it ſhould teach vs foure things:

1. First, to take heed of the fountaines of all *Apoſtacie*. There were three things occaſioned mightily the fall of our firſt parents:

3. *Occaſions of Apoſtaſie.* The firſt was a rebellious deſire to be, what *God* would not haue them to be.

The ſecond vnthankfulneſſe: all the pleaſures of *Paradiſe* will not pleaſe them, if they be croſſed in ſome one thing, though neuer ſo little.

3. The liberty they tooke to adde or detract from Gods Word: they added the word *touch*, and they detracted when they ſaid, *leſt yee die*: and theſe three ſinnes are, and euer wil be, cauſes of *Apoſtacie*; if they be not preuented. Second-

Secondly, let vs here be warned, while we liue to keep out of the company of ſuch as fall away from the truth, as the diuell did: for all *Apoſtates* are like the diuell; they wil not be quiet, till they make others fall away with them. 2.

Thirdly, we ſhould hence for euer be warned to look to our ſelues, and make conſcience euen of leſſer *ſinnes*: we ſee here what the eating of an *Apple* did, which the moſt men would faine thinke was but a ſmall matter; and the rather, becauſe monſtrous ſinnes may be committed about a ſmal offence in it ſelfe. Thinke of the Man that gathered ſtickes on the *Sabbath* day, and of the caſe of *Ananias* and *Saphira*. 3.

Fourthly, Wee muſt get on our armour, and make all the prouiſion wee can againſt the *Diuell*. Wee ſee heere how he thirſts after the ruine of Man; and 4.

and if he preuayled ſo ouer *Adam*, how much more eaſily may he preuaile ouer vs? and if hee could deceiue by the meanes of a *Serpent* there; how much more now, when heſpeaketh to vs by *Men* like our ſelues? yea, then wee ſaw a proofe of it: For how quickly was *Adam* enticed, when the *Diuell* ſpake to him in the mouth of *Eue* his Wife.

And wee may here obſerue the *Diuels method* in tempting, and the degrees of tentation: For there was,

5. Degrees of the Diuels tentation.

1. Firſt, the ſuggeſtion it ſelfe.

2. The obſcuring of the thoughts about the eminencie of GOD, and the excellencie of the image receiued of him.

3. An impreſſion of forgetfulneſſe in the memory, not diſtinctly remembring what was before done, or commanded of God.

4. The

4. The tickling of ambition, affecting to be more then they were.

5. Truſt giuen to the flatteries and baites of the diuel, and a contracted familiarity with him, with inclination of the will and affection to the prohibited fruit.

Thus much in *generall.*

4. Sorts of men warned.

In particular, foure ſorts muſt be warned:

1. Firſt, women ſhould heere be much humbled, and for euer bee miſtruſtfull of their *Counſels*, and carriage: for *Satan* knowes how to make vſe of them ſtill.

2. Secondly, men muſt take heede of the whiſperings, and enticing aduice of women.

3. Thirdly, the weake muſt carefully looke to themſelues, that *Satan* imploy not them as inſtruments of tentations; and they ſhould learne not to be ſo violent in things they are not fully grounded in.

4. The

4. 4. The ſtrong muſt take heed leſt they fall: If *Adam* fell in *Paradiſe*, they are in more danger now in the world; neither may they truſt in their owne gifts, but learne to place all their truſt in God. As any are more godly, ſo they muſt know they ſhall be more aſſaulted.

Thus for inſtruction.

This doctrine of the fall hath matter in it of extreame humiliation, in that eternall ſhame lies vpon our nature by this vile offence, both in reſpect of the extremity of our loſſe, and the fearefull diſpleaſure of God.

Laſtly, it may comfort the godly to thinke of their eſtate by *CHRIST*, hauing receiued the aſſurance of a better condition, then euer they could haue had in *Adam*; and the rather, becauſe they are now confirmed as the *Angels* of

of heauen, that they can neuer fall from the happineſſe they haue in *Chriſt*.

CHAP. IX.

Of Sinne.

Rom. 5. 12.

Wherefore, as by one man ſinne entred into the World, and death by ſinne; and ſo death went ouer all men; for as much as all men haue ſinned, &c.

HItherto of the cauſe of our miſery.

The parts follow, *viz.*

1. *Sinne.*
2. *Puniſhment.*

The Principles concerning ſinne, are, 4. *Principles concerning ſinne.* 1.

Firſt, that all men haue ſinned, *Pſal.* 14. 1. 2. 3. *They haue corrupted and done an abominable*

ble worke; there is none that doth good.

The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.

All are gone out of the way, they are all corrupt, there is none that doth good, no not one.

Prou. 20. 9. *Who can say, I haue made mine heart cleane? I am cleane from my sinne.*

1 King. 8. 46. *There is no Man that sinneth not,* &c.

Eccles. 7. 22. *Surely there is no man iust in the earth, that doth good, and sinneth not.*

Rom. 3. 9. *What then, are we more excellent? No in no wise: for we haue already proued, that all both* Iewes *and* Gentiles *are vnder sinne.*

Iam. 3. 2. *For in many things we sinne all.*

1 Ioh. 1. 8. *If we say that wee haue no sin, we deceiue our selues, and the truth is not in vs.*

The

The ſecond *Principle* is, that the nature of man is ſtayned with ſinne from the birth, *Iob* 14. 4. *Who can bring a cleane thing out of filthineſſe? there is not one.* 2.

Iob 15. 14. *What is man that he ſhould be cleane? and hee that is borne of a woman that he ſhould be iuſt?*

Pſal. 51. 5. *Behold, I was borne in iniquity, and in ſinne hath my mother conceyued me.*

3. That this infection hath ouer-ſpread the whole nature of man, hence called the olde man: For explication of this *Principle:* Wee muſt conſider that the nature of man is tainted 14. waies: For there is in man by nature, 3.

1. Extreame darkneſſe, ſightleſneſſe, eſpecially in the knowledge of GOD, and happineſſe. *14. Foule blemiſhes in euery mans nature.*

Coloſ. 1. 13. *Who hath deliuered vs from the power of darknes.*

1 Cor.

1 Cor.2.14. *But the naturall man perceyueth not the things of the ſpirit of GOD, for they are fooliſhneſſe vnto him; neyther can he know them, becauſe they are ſpiritually diſcerned.*

2. Inſenſibleneſſe, and vnvtterable hardneſſe of heart, *Eph.4.18. Having their cogitation darkened; and being ſtrangers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their heart,* &c.

3. Impotency, and extreame diſability to deliuer our owne ſoules, or breake off our ſins, *Eſa.44.20. He feedeth of aſhes; a ſeduced heart hath deceyued him, that hee cannot deliuer his ſoule, nor ſay, is there not a lye in my right hand?*

4. Enmity to that which is good, *Rom.8.7. For the wiſdome of the fleſh is enmity to God.*

Rom.7.23. *But I ſee another law in my members, rebelling againſt the law of my minde, and leading*

leading me captiue vnto the law of ſinne, which is in my members.

5. Impuritie, foulenesse, filthinesse all ouer, *Tit.* 1. 15. *Vnto them that are defiled and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are defiled.*

Pſalm. 14. 3. *All are gone out of the way, they are all corrupt, there is none that doth good, no not one.*

6. Abundance of falſe *principles.*

7. Proneneſſe to all ſorts of euill, *Rom.* 7. 14. 21. *For wee know that the law is ſpirituall, but I am carnall, ſold vnder ſinne.*

I finde then by the law, that when I would doe good, euill is preſent with me, &c.

Concupiſcence.

8. Want of all righteouſneſſe, defects of the loue, feare, joy, &c. in God: So of mercy, &c. *Pſalm.* 14. 3. *All are* 8.

gone

gone out of the way, they are all corrupt, there is none that doth good, no not one, &c.

Rom. 3. 10. *As it is written, There is none righteous, no not one.*

9. 9. The members are naturally seruants of sinne: So the senses, *Rom.* 6. 13. 16. &c. *Neither giue you your members, as weapons of vnrighteousnesse vnto sinne,* &c.

Know yee not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants you are to whom yee obey; whether it be of sinne vnto death, or of obedience vnto righteousnesse, &c.

10. 10. A seruile will, a will that apprehends no liberty but in sinning, *Rom.* 7. 14.

11. 11. A naturall aptnesse to be scandalized, so as *CHRIST* himselfe is an offence: a rocke of offence, 1 *Corinth.* 8. 7. 1 *Pet.* 2. 6.

12. 12. A naturall sauouring and

and reliſhing of the things of *Satan*, Ephes. 2. 2. *Wherein in time paſt you walked according to the courſe of this world, and after the Prince that ruleth in the ayre, euen the ſpirit that now worketh in the children of diſobedience?* This hath beene euer ſince the firſt tentation in *Paradiſe*.

13. Corruption of memory. 13.
Forgetting Good.
Retaining Euill.

14. A naturall diſ-vnion one from another, luſts of diſagreement, ſhunning all hartie communion with others through diſlike, and ſelfe-loue, *Iames* 4. 1. *From whence are warres and contentions amongſt you? are they not hence, euen of your luſts that fight in your members?* 14.

Theſe things proue that wee haue all vile natures, that there is not one of a good nature in the World by nature.

The fourth *Principle* is, that beſides 4.

beſides theſe ſinnes that ſticke faſt vpon our natures, euery man is guilty of horrible, and many, and vile actuall ſinnes, *Pſalm.* 14. 1. 2. 3. *They haue corrupted and done an abominable worke*, &c.

Iob 15. 15. 16. *Behold hee found no ſtedfaſtneſſe in his Saints: yea, the Heauens are not cleane in his ſight.*

How much more is man abominable and filthy, who drinketh iniquity like Water?

Rom. 3. 12. *They haue all gone out of the way*, &c.

Such as are,

1 A world of euill thoughts, *Geneſ.* 6. *When the Lord ſaw that the wickednesſe of Man was great in the earth, & all the imaginations of the thoughts of his heart were onely euill continally.*

Atheiſticall thoughts, } innu-
Impure thoughts, } mera-
Vaine thoughts, } ble.

Errors in all parts of *Religion.*

2. Vile

2. Vile affections: *Impatiency: Lust: Anger: Enuie: Suspition: Malice: Worldly feare: Trust: Ioy: Loue:* &c.

3. Vile words: bitter, idle, false, flattering, slandering, proud, filthy, deceitfull, scornfull, censuring words.

4. Abhominable workes, *Psalm.* 14. 1. 3. as in many places before.

Against Gods worship in all the parts.

Against the *Sabbath.*

In our particular and generall calling.

At home and abroad.

Secret, open.

Of omission, and commission.

Of ignorance, of knowledge.

Sudden, and of custome.

In company, out of companie.

Hypocrisie, pride, securitie, vnbeleefe, impenitencie, *&c.*

In prosperity, aduersity. &c.
Partaking with others sin.
Our own righteousnesse, as *Esa.64.6. is as filthy clouts, and wee all doe fade like a leafe, and our iniquities like the winde haue taken vs away.*

Besides personall faults, as drunkennesse, vsury, swearing, whoredome, &c. workes of the flesh, *Galat.5.19.20.21. Moreouer the works of the flesh are manifest, which are adultery, fornication, vncleannesse, wantonnesse,* &c.

9. Vses for Information.

The Vses of these *Principles* are foure-fold.

1.

First, for information, and that in nine things: For hereby we may know:

1. That there can be no justification by our workes, *Rom. 9. 20. Therefore by the workes of the Law shall no flesh be iustified in his sight; for by the Law commeth the knowledge of sinne.*

Psal. 130. 3. *If thou (O Lord) straitly*

ſtraitly markeſt iniquities, (O Lord) who ſhall ſtand?

For euerie mouth muſt be ſtopped, and all the World be guilty before God.

2. That the cauſe of all *Gods* diſ-regard of vs, and the miſeries that befall vs, is in our ſelues.

How can wee murmure at our croſſes, if wee looke vpon our ſinnes? There is mercy in the greateſt *Iudgement*: for it is his mercy wee are not conſumed, *Lam.* 3.22. *It is the Lords mercy that we are not conſumed, becauſe his compaſſions fayle not*, &c.

If *Adams* one ſinne deſerued it, what doe all theſe in vs?

3. That it will neuer go well with the wicked, though God forbeare for a long time, *Eccl.* 8.11.12. *Becauſe ſentence againſt an euil worke is not executed ſpeedily: therefore the heart of the Children of Men is fully ſet to doe euill.*

But it shall not be well to the wicked, neyther shall hee prolong his dayes; hee shall be like a shadow, because he feareth not before God.

4. That no *man* hath cause to brag of his good nature, there are so many springs of sinne within vs.

5. That the things that defile a man, are from within, in himselfe, it is not any outward deformitie, ill cloathes, naturall foulenesse, *&c.*

6. That a little repentance will not serue the turne.

7. That there is difference betweene the wicked, and the godly in sinning.

8. Concerning *Gods* prouidence in the death of *Infants*: we kill young Snakes and Adders, because they will sting, as well as the olde, because they haue stung.

9. Say not, God is the cause of our ruine: nor it is thy chance,

chance, or ill lucke, or onely the Diuell, that brought thee into this or that mischiefe: it is thine owne ill nature.

Secondly, for humiliation.

First, to the godly in two respects: both becauſe they find ſo many of their old corruptions, hauing receiued ſuch graces and mercies from GOD: and alſo, becauſe they yet are the meanes of the conueyance of originall ſinne to their children.

Secondly, to ſuch wicked men as liue in open ſinnes, yet repent not. Why doth their hearts carry them away? *Iob* 15. 12. 14.

Haue the workers of iniquity no knowledge? are they guilty of ſo many treaſons, and fallen into the hands of a righteous *Iudge*, and yet ſecure? *Pſalm.* 82. 5. *They know not, and vnderſtand nothing, they walke in darkeneſſe, albeit all the foun-*

dations of the EARTH be moued.

3. To ciuill honeſt men: for here they may learne, how vilde their eſtate is, though God haue reſtrayned ſome euils in them: for

3. 7 Things make ciuill honeſt men miſerable.

1. They want the Image of God.

2. They haue an infected nature in all the former foureteene things.

3. There is in them a diſabilitie in the manner of all holy duties.

4. They partake of other mens ſinnes many wayes.

5. They are guiltie of many *omiſſions.*

6. They abound in inward ſinnes, by which God is vexed, as *Geneſ.* 6. 5. *All the imaginations of the thoughts of his heart were onely euill continually*: and *Sathan* by them can ſet vpon ſtrong holds, 2 *Cor.* 10.5.

7. They are guilty of many out-

outward euils againſt the leaſt commandements.

The third Vſe is for inſtruction, and ſo ſtrong *Chriſtians* ſhould learne to admire and praiſe God.

1. That could be pacified: Oh what is man, that GOD ſhould heere looke vpon ſuch a dung-hill!

2. That hath ſo vouchſafed to make vs cleane in part from ſuch filthineſſe, taking away the body of ſinnes, and ſeaſoning the Fountaine, and drying it vp.

Secondly, weake *Chriſtians* ſhould neuer be at reſt, till they get aſſurance of their pardon in the bloud of *Ieſus Chriſt*. 2.

Thirdly, all the godly, 3.

1. Should ſtriue after the contrary holineſſe, and to expreſſe the reformation of their natures and liues, *Epheſ.* 4.22. *And caſt off concerning the conuerſation in times paſt, the olde*

man, which is corrupt through the deceiueable lusts, &c.

And they should walke humbly all their daies, because of the many remainders of corruption, as *Rom.* 7. 15. 16. &c. *For I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I:* and looke to their hearts, *Hebr.* 3. 12. *Taking heed lest at any time there be in any of them an euill heart, and vnfaithfull to depart away from the liuing God.* And looking to it, that *sinne raigne no more*, Rom. 6. 16. &c.

And it should worke in all the godly a wonderfull desire of finall redemption, *Ro.* 7. 24. *O wretched man that I am, who shall deliuer me from the bodie of this death!* Psalm. 14. 7. *Oh giue saluation vnto Israel out of Zion, when the Lord turneth the captiuitie of his people, then* IACOB *shall reioyce, and* ISRAEL *shall be glad.*

Oh

Oh how ſhould we deſire to get out of the World! ſeeing all ſo leprous, the *Plague-ſore* running vpon euery man, ſo as we are in danger to be infected in all places, and by all perſons.

4. It ſhould worke in wicked men a feruent deſire of remiſſion, and conſtant endeuor in the confeſſion of ſinne, crying out daily with the Leper, *Vncleane, vncleane.*

The laſt Vſe is for conſolation. 4.

Firſt, to all men, for the *Lord* vſeth this as an argument of pity and mercy, *Geneſ.* 8. 21. *And the Lord ſmelled a ſauour of reſt, and the Lord ſaid in his heart, I will hence-forth curſe the ground no more for mans cauſe: for the imaginations of mans heart is euill euen from his youth, neyther will I ſmite any more all things liuing as I haue done,* Iſaiah 48. 8. 9. *I knew that thou wouldeſt*

grieuously transgresse; therefore haue I called thee a transgressor from thy wombe: yet for my name sake will I deferre, &c. 2 Chro. 6. 35. 36. *Then heare thou in heauen their praier, and their supplication, and iudge their cause:*

If they sin against thee (for there is no Man that sinneth not,) and thou be angry with them, and deliuer them vnto the enemies, and they take them, and carry them away captiue vnto a Land farre and neere, &c.

2. To the godly: they should admiringly reioice in their priuiledge in the bloud of *Christ*, and in the remission of all their sinnes.

CHAP.

CHAP. X.

Of the punishment of sinne.

Rom. 5. 12.

Wherefore as by one man sinne entred into the World, and death by sinne: and so death went ouer all Men, for as much as all Men haue sinned.

HItherto of the principles concerning *sinne*: Now concerning the punishment of *sinne*, followeth this principle, *viz.*

That all men in their naturall estate are extremely miserable, in respect of the punishment, vnto which they are lyable for their sinnes.

Nahum. 1. 2. 3. 6. *God is ielous, and the Lord reuengeth, euen the Lord*

Lord of anger, the Lord will take vengeance on his aduersaries, and hee reserueth wrath for his enemies.

The Lord is slow to anger: but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirle-winde, and in the storme, and the cloudes are the dust of his feete.

Who can stand before his wrath, or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him, &c.

Rom. 5. 12. Iob 10. 17. *Thou renewest thy plagues against mee, and thou increasest thy wrath against me: changes and armies of sorrowes are against me.*

Iob 31. 3. *Is not destruction to the Wicked, and strange punishments to the workers of iniquitie?*

2 Thes. 1. 9. *Which shall be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.*

Ephes.

Ephes. 2. 3. *Among whom we also had our conuersation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the Children of wrath, as well as others.*

That this *Principle* may bee explicated, I will reckon vp the seuerall sorts of punishments, which haue beene inflicted for mans *sinne.*

17. *Sorts of punishments inflicted on Man for his Sinne.*

1. *The losse of Paradise,* from which we are all exiled, so as we liue as banished men, while we are in this World, *Genes.* 3. 24. *Thus he cast out man, and at the East-side of the Garden of Eden he set the Cherubins, & the blade of a Sword shaken, to keepe the way of the Tree of life.*

2. *The curse of the Creatures:* the Creatures are subiect to vanitie, and subdued vnto bondage, vnder which they groane for mans sinne, *Rom.* 8. 20. 21. *Because the creature is subiect*

subiect to vanity, not of it owne will, but by reason of him which hath subdued it vnder hope, &c. The Earth was cursed for our sakes, *Genes.* 3. 17. 18. *Cursed is the Earth for thy sake; in sorrow shalt thou eate of it all the dayes of thy life.*

Thornes also and Thistles shall it bring forth vnto thee, and thou shalt eate the hearbe of the field.

3. *An impure and painefull birth,* Gen. 3. 16. *Vnto the woman he said, I wil greatly increase thy sorrowes, and thy conceptions: in sorrow shalt thou bring forth Children; and thy desires shall be subiect to thy Husband, and he shall rule ouer thee.*

4. *The displeasure of GOD,* and his fearefull anger conceiued against vs, *Iohn* 3. 36. *He that obeieth not the Sonne shall not see life, but the wrath of God abideth on him.*

Nah. 3. 6. *And I will cast filth vpon thee, and make thee vilde,*

vilde, and will set thee as a gazing-stocke.

5. *A priuation of that* admirable *knowledge* of God, and the nature of the Creatures, vnto which we were created; so as wee are all for horrible ignorance almost like the beasts, in comparison of what once wee might haue had, *Prou.* 30.2. *Surely I am more foolish then any man, and haue not the vnderstanding of a man in mee:* and this light is wanting both to the minde, and the conscience.

6. *Bondage to Satan,* who hath naturally strong holds in euery mans heart, and such spirituall possession, that hauing men in his snare, hee leadeth them at his pleasure, and worketh effectually both in them, and by them, *Eph.* 2.2. *Wherein in time past you walked according to the course of this World, and after the Prince that ruleth in the Ayre, euen the spirit that*

now

now worketh in the Children of disobedience.

2 Tim. 2. 26. *And that they may come to amendment out of the snare of the Diuell, which are taken of him at his will.*

2 Cor. 10. 5. *Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God,* &c.

7. *Spirituall death*, which comprehendeth in it the losse of communion with God (the life of our liues), and all the joyes of his fauour and presence, together with the obduration of our hearts, which are become as a stone within vs; so as we are altogether insensible of the things that concern euerlasting happinesse, *Eph.* 2. 1. *And you hath hee quickned, that were dead in trespasses and sinnes.*

Ephes. 4. 18. *Hauing their cogitation darkned, and being strangers from the life of GOD, through*

through the ignorance that is in them, because of the hardnesse of their heart.

Ezech. 36. 26. *I will take away the stonie heart out of your bodie, and I will giue you a heart of flesh.*

8. *Miserable bodies.* Our bodies are become miserable, both in respect of deformitie, and in respect of imbecillitie; as also in respect of the many paines befals them, both from labour, and from diseases of all sorts, *Genes.* 3. 13. *In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne,* &c.

Deut. 28. 21. 22. *The Lord shall make the pestilence cleane vnto thee, vntill hee hath consumed thee from the Land, whether thou goest to possesse it.*

The Lord shall smite thee with a consumption, and with the Feuer,

uer, and with a burning ague, and with feruent heat, and with the sword, and with blasting, and with the mildew, and they shall pursue thee, vntill thou perish, &c.

9. *Iudgements in our outward estates* in temporal things by warres, famine, fire, earthquakes, in-vndations, ignominy, pouertie, and such like of many sorts, *Deut.* 28. 16. 17. 18. &c. *Cursed shalt thou be in the Towne, and cursed also in the field:*

Cursed shall thy Basket be, and thy dough:

Cursed shall be the fruit of thy bodie, and the fruit of thy Land, the encrease of thy Kine, and the flockes of thy sheepe:

Cursed shalt thou be when thou commest in, and cursed also when thou goest out, &c.

10. *The restrayning of good things from vs,* euen blessings of all sorts; and that sometimes when

when they are by the free mercy of GOD bestowed vpon others, *Isai.* 59. 2. *But your iniquities haue separated betweene you and your* GOD, *and your sins haue hid his face from you, that he will not heare.* Iob 31. 2. *For what portion should I haue of God from aboue? and what inheritance of the Almightie from on high?*

Act. 17. 30. *And the time of this ignorance God regarded not.*

Ierem 5. 25. *Yet your iniquities haue turned away these things, and your sinnes haue hindred good things from you,* &c.

11. *The cursing of blessings,* when God blasts the good gifts he bestowed, or suffers prosperity to become a snare, or trap, or ruine vnto man; *Mal.* 2. 2. *I will curse your blessings.*

Iere. 12. 13. *They haue sowne Wheat, and reaped Thornes, they haue put themselues to much payne, and had no profit: and they*

they shall be ashamed of their Reuennes, because of the fierce wrath of the Lord.

Psal. 69. 22. *Let their table be a snare before them, and their prosperity their ruine.*

Prou. 1. 26. *I will also laugh at your destruction, and mocke when your feare commeth,* &c.

12. *Scourging of sinne with sinne,* which is one of the most grieuous punishments; when God leaues a man so, as he suffers him to fall into flagitious courses, and to commit sinne with greedinesse; or deliuers man vp to a reprobate minde, *Rom.* 1. 26. 28. *For this cause GOD gaue them vp vnto vile affections; for euen their Women did change the naturall vse, into that, which is against nature.*

For as they regarded not to know GOD, euen so God deliuered them vp vnto a Reprobate minde, to doe those things which are not conuenient.

13. *Hel-*

13. *Hellish terrours*, which wound the Soule with insupportable *torments*, many times GOD softening the heart to feele inward smart, or suffering *Satan* to torment the Soule with vnspeakable feares and horrours, *Hebr.* 10. 27. . *but a fearfull looking-for of iudgement and violent fire, which shall deuoure the aduersaries.*

Esa. 33. 14. *The sinners in Sion are afraid, a feare is come vpon the Hypocrites, who among vs shall dwell with the deuouring fire? Who among vs shall dwell with the euerlasting burnings?*

Esa. 65. 13. 14. *Therefore thus saith the Lord, Behold my seruants shall eate, and yee shall be hungry; Behold, my seruants shall drinke, and yee shall be thirsty; Behold, my seruants shall reioyce, and ye shall be ashamed.*

Behold, my seruants shall sing for ioy of heart, and yee shall cry for sorrow of hart, and shall howle for vexation of mind. 14. *Feare*

14. *Feare of death*, which in some measure is in all, though the former be not; euery man being in that respect like a prisoner that is condemned, and lookes euery day when he shall goe to execution, *Heb.* 2. 15. *And that hee might deliuer all them, which for feare of death were all their life time subiect to bondage.*

15. *A terrible generall iudgement*, when all mens sins shall be ripped vp before the whole world, to their eternall shame; and an order giuen for vn-auoidable execution of the sentence, *Act.* 17. 31. *Because hee hath appointed a day, in the which he will iudge the World in righteousnesse, by that man, whom hee hath appoynted*, &c.

16. A miserable departure, and *losse of life*, the soule and body being rent asunder, and both losing for euer all the pleasures, or felicities of this life;

life; *Rom.* 5. 12. *Wherefore as by one man sinne entred into the World, and death by sinne; and so death went ouer all men, for as much as all Men haue sinned,* &c.

Rom. 6.23. *For the wages of sinne is death.*

17. Lastly, *eternall payne:* Now this eternall misery is lamentable, if wee consider, eyther the degrees of it: or the place: or the continuance.

The degrees of damnation are;

First, they haue no communion with God, nor participation in any of the blessings of God, 2 *Thessal.* 1.9. *Which shall be punished with euerlasting perdition from the presence of the* LORD, *and from the glory of his power,* &c.

Secondly, they are vnited to the diuell, with whom they haue an eternall fearful fellowship, *Matth.* 25.41. *Then shall he say*

say vnto them on the left hand; Depart from me yee cursed into everlasting fire, which is prepared for the Diuell, and all his Angels.

3. They endure an vnspeakable confusion, and most bitter ignominie, vpon the consideration of the discouery of their many shamefull offences.

4. They are inwardly affected with incredible horrour, and torment of conscience, arising from the sense of Gods anger for their sinnes, *Esa.* 30. 33. *For Tophet is prepared of olde; it is euen prepared for the King; he hath made it deepe and large; the burning thereof is fire and much Wood, the breath of the Lord, like a Riuer of Brimstone, doth kindle it.*

Rom. 2. 8. 9. *But vnto them that are contentious, and disobey the truth, and obey vnrighteousnesse, shall bee indignation and wrath.* Tribu-

Tribulation and anguish shall be vpon the Soule of euery Man that doth euill: of the Iew *first, and also of the* Grecian.

5. The bodies of the damned shall suffer vnexpressable torments, which is set out in Scriptures by their lying in fire and brimstone, *Esa.* 30.33. as immediately before.

Luk. 16.23. *And being in Hell torments, he lift vp his eyes, and saw* Abraham *a farre off, and* Lazarus *in his bosome,* &c.

Reuel. 21.8. *But the fearfull and vn-beleeuing, and the abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all lyars, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death.*

Matth. 25.41. *Then shall he say vnto them on the left hand, Depart from me ye cursed into euerlasting fire, which is prepared for the Diuell and his Angels.*

This misery is increased by the fearfulnesse of the place where it is to be suffered, to which in diuers Scriptures, diuers names are giuen to intimate the horror of it, as *Hell, the Pit, the great Deepe, or bottomlesse Gulfe, Prison, Darkenesse, vtter Darkenesse*, and many other terrible Titles.

Matth. 22. 13. *Then said the King to his Seruants, Binde him hand and foote; Take him away, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth.*

Reuel. 20. 1. *And I saw an Angel come downe from heauen, hauing the Key of the bottomlesse Pit, and a great Chayne in his hand,* &c.

2. And all this the more miserable, because it shall be both eternall, and without intermission, or ease, *Reuel.* 14. 11. *And the smoake of their torment shall ascend euermore, and they shall*

shall haue no rest day nor night, &c.

Now followeth the *Vses.*

The Vse may be first for singular reproofe of the maruellous security of multitudes of people, that can liue quietly in so miserable a condition; were not man sunke deepe into Rebellion, and besotted with vnspeakable senselesnesse, one would thinke it were impossible for him to eate, or sleepe, or euer to hold vp his head. If wee heard a Storie of the one halfe of these distresses that were befallen another man, and did lay our hearts to it, to thinke tenderly of it, we could not but wonder, that that man could so forget his owne safetie, as to neglect any meanes for his owne release: but this very obseruation shewes two things, *viz.* that men are guiltie of vile *Atheisme* and vnbeleefe, and of incredible *Apathy*,

or insensiblenesse. Oh that men would but think of these particulars, and ponder them seriously! but alas, a deceiued heart hath seduced them, that they cannot say, Heere is my perdition, if I repent not. And this reproofe is agrauated against some men in this, that they are angry at any that shewes them their danger, as we see by experience of Men, that liue in grosse sinnes: yet let the curses due to those sins be applyed to them, how doe they rage? how are they like the very Horse and Mule, and much worse?

2. Secondly, here is matter of instruction, and that first to wicked men, that (if it be possible) they would awake from this heauie sleepe in *sinne*, and learn to liue righteously. These *iudgements* may warne all men euery where to repent: and seeing they are thus vndone by

Eph.5.14.

1 Cor.15.
Act.17.31

by the first *Adam*, to seeke release from this dreadfull misery by the second *Adam*; There is no condemnation to them that are in *Christ Iesus*; and there can bee no accesse to *Christ*, without repentance from dead works, and faith in him. Oh how were men sure to be freed by *Christ*, if they were once wearie and heauie laden! There is a full propitiation for all *sinne* in him; hee hath borne all that curse of the Law, onely if any man will be in *Christ*, he must be a new *Creature*.

Rom. 5. 12. *&c.* *and* 8. 1. *Mat.* 11. 29. 1 *Ioh.* 2. 1. *Gal.* 3. 13. 2 *Cor.* 5. 17.

This may instruct the godly, and so, 2.

1. The weake *Christian* should labor by all meanes to be established in the faith, that as *Christ* hath freed him from all these miseries (as *curses*,) so faith may free him from the feare of them; and to this end he should earnestly and con-

stantly pray, that *GOD would make him worthie of his calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power*, 2 *Thessalon.* 1. 11. 12.

2. All Christians should forcibly compell vpon themselues a carefull practise of sixe duties:

1. All ages should admire the *exceeding riches of the tender kindnesse and mercy of God*, and the *great loue wherewith he hath loued vs*, that hath forgiuen vs so great a debt, and freed vs from so vnspeakable confusion, *Ephes.* 2. 4. 7.

2. Wee should often looke vpon *Christ*, that hath borne all the malediction of the Law for vs, and that both to moue vs to compassion, and mourning for our sinnes, that so pierced him, *Zach.* 12. 10. And also to settle our selues against the feare of any of these miseries,

miseries, seeing *Christ* hath fully payde our debts, and suffered the vttermost in our roomes: and further, if we did often set before vs that maruellous passion of our *Lord* and *Sauiour*, it might rauish our hearts to a greater loue towards him, and desire to be with him to giue him eternall thankes.

3. Haue wee escaped so much danger, which sinne brought vs into? then let vs for euer be warned, and goe our wayes, and *sinne no more*. Let vs watch ouer our selues, that wee be not bewitched by the deceitfulnesse of sinne. For heere we may learne, that God can make sin extreamely bitter vnto vs, but especially let vs leaue sinne, euen because God hath dealt so graciously with vs.

4. It should teach vs with all compassion to pittie others

with whom we conuerse, that yet liue in this misery, wee should striue with all effectualnesse of perswasion to draw them out of such an estate, and vse our vttermost *power* to pul them out of this fire, prouoking them to holinesse, and good workes, and exhorting and rebuking them with all instance, that they may not perish in so great condemnation, *Heb.* 10. 25.

5. It should teach vs to endure all sorts of afflictions, that GOD shall please to try vs withall; and that because they are no way comparable to the punishments wee are escaped from: and besides, GOD is pleased to cause them to work our good: They try and encrease our faith in *Christs* merits: they make vs know our selues more throughly: they mollifie and soften our hearts: they tame our *flesh*: they scoure our

our gifts from rust: they wean vs from the World, and excite the desire after, and care to prouide for the World to come.

6. It should teach vs with all gladnesse of heart to remember our miseries, as *waters that are past*, and establish our selues in a daily solace, especially in the expectation of the full and finall deliuerance from all the remnants of distresse in the day of *Christ*, when God *shall be made marueilous in them that beleeue*, 2 *Thessalon.* 1. 11. And the more we should lift vp our heads, vpon whom the ends of the World are come, because the day of that redemption draweth neere. Let vs euer say with *Dauid*, Psal. 16.6. *The lines are fallen vpon mee in pleasant places: yea, I haue a faire heritage:* and *The Lord hath drawne vs out of many waters:* Let vs therefore loue the Lord

Psa. 22.24.

Lord dearly, and rejoyce alwayes in the *Lord*, Phil. 4.4.

CHAP. XI.

The estate of Grace.

Ephes. 1. 4.

As hee hath chosen vs in him, before the foundation of the World.

HItherto of the second estate of Man.

The third estate is *the estate of Grace*, which is three wayes to be considered:

First, in respect of the means of the foundation of it.

Secondly, in respect of the subject of the possession of it, which is the Church.

Thirdly, in respect of the degrees of application, and manifestation, which are two:

viz. { *Iustification,* *Sanctification.*

The meanes of foundation is two-fold:

1. *Election in God:*
2. *Redemption in Christ.*

Concerning *Election*, there are these euident *Principles*:

First, that there was a choise and *Election* made by GOD, *Ephes.* 1. 4. *As he hath chosen vs in him, before the foundation of the World.* 1.

Secondly, that this choyse was before the foundation of the World, *Ephes.* 1. 4. as immediately before, *Rom.* 9. 11. *For ere the Children were borne, and when they had done neyther good nor euill, that the purpose of God might remaine according to the Election, not by workes, but by him that called,* &c. 2.

3. That onely some men are chosen, not all men. If all were taken, how could there be *Election?* &c. *Matt.* 20. 16. 3.

Many

Many are called, but few chosen, Matth. 22. 14.

4. That the cause of our *Election* is the onely free grace of God, not our workes, *Eph.* 1. 5. *Who hath predestinated vs, to be adopted through IESVS CHRIST vnto himselfe, according to the good pleasure of his will,* &c.

Rom. 9. 15. 18. *For he saith vnto* Moses; *I will haue mercy on him, to whom I will shew mercy: and will haue compassion on him, on whom I will haue compassion.*

Therefore hee hath mercie on whom he will, and whom he will, he hardneth.

5. That Gods *Election* is vnchangeable, all the *Elect* shall be saued, *Rom.* 8. 30. *Moreouer, whom he predestinated, them also hee called; and whom hee called, them also he iustified; and whom he iustified, them also hee glorified,* &c.

Isaiah

Isaiah 46. 10. *My Counsell shall stand, and I will doe whatsoeuer I will.*

2 Tim. 2. 19. *But the foundation of God remaineth sure, and hath this seale; The Lord knoweth who are his,* &c.

Iohn 6. 37. *All that the Father giueth me, shall come to mee; and him that commeth to mee, I cast not away.*

Matth. 25. 34. *Then shall the King say to them on the right hand, Come yee blessed of my Father; inherite yee the Kingdome prepared for you from the foundations of the World.*

The consideration of this Doctrine of Mans *Election* should teach vs diuers things:

1. Euery one of vs should study this Doctrine of our *Election*, and labour to make it sure, seeing herelyeth the foundation of all grace: now one labour doth both, if wee make our *calling* sure, we make our 1.

our *Election* ſure, 2 *Pet.* 1. 10. and we may be ſure our Calling is right, if we adde vertue to our faith, if we can finde the gifts of grace in our hearts: for this (I ſay) wee muſt ſtudy the doctrine of the ſignes.

We may know our *Election* by two ſorts of ſignes: the one reſpects God: the other, reſpects our ſelues. God declares his eternall choyſe by diuers markes of it, and Man prooues himſelfe to be *Elect* of God by diuers tokens of it.

God ſhewes whom he hath choſen from euerlaſting three manner of waies:

1. By *Election* in time, when God ſeparates a man from the World vnto himſelfe and his ſeruice; it is a manifeſt ſigne of *Election*: it ſhewes an eternall choyſe, when God ſingles a man out from the multitude of carnall and careleſſe men, and inſpires him with an vnchangeable

changeable resolution to deuote himselfe to God: it is an euident declaration of Gods predestination to glorie; God separates a Man from the World, when he makes him aweary of wicked and vnprofitable society; and takes away from him the taste in earthly things, so as the loue of the world is not in him, and sanctifies him to his owne vse.

2. By the entertaynement God giues them in his House, and especially by the efficacy of the Word, and principally by the life of the promises: for God makes his Word a Word of power, and the Holy Ghost falls vpon their hearts, and they at sometimes feele a marueilous assurance in hearing, and so much comfort, that they can receiue the word, though it be with much affliction, and rejoyce greatly in it; and the Word transformes them also

to

to a constant desire of practise, and imitation of the godlines of the Saints, 1 *Thessalon.* 1. 4. 5. 6. *Knowing, beloued Brethren, that yee are Elect of God:*

For our Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance:

And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghost.

Psalm. 65. 4. *Blessed is he whom thou chusest, and causest to come to thee, hee shall dwell in thy Courts, and we shall be satisfied with the pleasures of thine house, euen thy holy Temple.*

Rom. 9. 8. 11. *That is, they which are the Children of the Flesh, are not the Children of GOD: but the Children of promise are counted for the seed.*

3. By the sanctification of their afflictions, euen by the many experiences of GODS loue

loue in afflictions, as when God comforts their hearts in the midst of distresse, when they come to him making their moane; and when hee turnes the crosse to a blessing to them, making them more humble by it, exercising their gifts, purging out their sinne, &c. and at the length giuing gracious deliuerances, causing all to worke together for the best, so as they themselues being *Iudges*, they can say it was good for mee, that I was afflicted, *Rom.* 8. 28. 29. *Also wee know, that all things worke together for the best to them that loue God, euen to them that are called of his purpose*, &c.

Psalm. 119. in many places.

Now as God manifests his owne choice by these and such like signes; so the godly make sure their owne *Election* by diuers markes of it, as generally by

by the ſanctification of the *Spirit*, and beliefe of the truth, 2 *Theſſalon.* 2.13. *But we ought to giue thankes alway to God for you brethren, beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation, through ſanctification of the Spirit, and the faith of truth*, ſo in particular.

1. By the vertues of *Chriſt*, which more or leſſe in ſome meaſure ſhine in them, ſuch as are *humilitie, piety, knowledge, temperance, and contempt of the world, patience in aduerſitie*, and other excellent *ſauing-graces* in them 2 *Pet.* 1. 5. 6. 7. 10. 1 *Pet.* 2. 9. By their fruits you may know them, *Iohn* 15. 16.

Secondly, by the affections of godlineſſe that are in them aboue all others, *Epheſ.* 1. 5. 1 *Iohn* 3. 14. They approoue themſelues to be *elect* by loue; that is, by their great affections to God, to the Word of God,

God, and his ordinances, and by their brotherly kindneſſe to the godly, and this loue is the more euident marke, when it laſts euen in affliction, when no diſtreſſe makes vs abate of our affection to GOD, or good things, or good Men, *Rom.* 8. 28.

3. By their *Prieſthood*: Gods elect are *a Kingdome of Prieſts*, they offer God daily ſacrifice, they haue the ſpirit of prayer, and they daily mortifie (the beaſt) their ſinnes vpon the Altar of *Chriſt* crucified. So then by their praying and their mortification, Gods *elect* may be euidently knowne, 1 *Pet.* 2. 9. 10.

4. Fourthly, they are vſually knowne by the oppoſition of the world: If they were of the World, the World would ſpare, and loue his owne: but becauſe they are choſen out of the world, therefore the world hates

hates them, and pursues them with reproaches, and indignations of all sorts, *Iohn* 15. 18. 19. *If the world hate you, you know that it hated me before you.*

If yee were of the World, the World would loue his owne: but because yee are not of the World, but I haue chosen you out of the World, therefore the World hateth you.

2. If wee finde assurance of our *Election*, wee should with all thankefulnesse acknowledge Gods goodnesse to vs, and the riches of his free grace, as the *Apostle* teacheth vs, *Eph.* 1. 3. and 2 *Thes.* 2. 13. *But we ought to giue thankes alway to the Lord for you brethren beloued of God, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth*: and so rest in this happinesse, as our chiefe desire to God should be still to vouch-

safe

ſafe vs this fauour to bleſſe vs with the fauour of his choſen, Pſal. 106. 4. 5. *Remember me, O Lord, with the fauour of thy people, viſit mee with thy Saluation.*

That I may ſee the felicitie of thy choſen, and reioyce in the ioy of thy people, and glory with thine inheritance.

And for euer ſtand and gaze at the marueilous riches of Gods grace, that ſuffered vs not to periſh in the condemnation of the world.

3. Our *Election* ſhould worke vpon vs a wonderfull care of holineſſe of life. Are wee Elect? then how ſhould we confirme our ſelues in ſeparation from the world? ſhall wee euer loue the World and the things thereof, that heare, that God hath choſen vs out of the World? Yea, why faſhion we our ſelues vnto this World? *Rom.* 12. 2. *And faſhion not*

not your selues like vnto this world but be ye changed by the renewing of your mind, that ye may proone, what is the good will of God, and acceptable, and perfect.

Deut. 14.2. *For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a pretious people vnto himselfe aboue all the people, that are vpon the earth.*

God hath chosen vs, and called vs with a holy calling; and therefore wee should, as a people peculiar vnto him, *be zealous of all good workes*, and *shew forth the vertues of him that called vs*, and walke before him with all desire to please him, that hath thus *Elected* vs; we should euer be ready to choose the Lord to be our God, and to shew it by auouching him, and by walking in his wayes, as these Scriptures plentifully shew.

Deut. 7.6.7. *For thou art an holy*

holy people vnto the Lord thy God, the Lord thy GOD hath choſen thee to be a pretious people vnto himſelfe, aboue all the people that are vpon the earth.

The Lord doth not ſet his loue vpon you, nor chuſe you, becauſe yee were more in number then any people: for yee were the feweſt of all people.

Deut. 26. 16. 17. *This day the Lord thy God hath commanded thee to doe theſe Ordinances, and Lawes, keepe them therefore, and doe them with all thine heart, and with all thy Soule.*

Thou haſt ſet vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his Ordinances, and his commandements, and his Lawes, and to hearken to his voyce.

Epheſ. 1. 4. *As hee hath choſen vs in him before the foundation of the world, that we ſhould be holy, and without blame before him in loue.*

1 Pet.

1 Pet. 2. 9. 16. *But yee are a chosen generation, a royal Priesthood, an holy Nation, a peculiar people, that yee should shew forth the vertues of him, that hath called you out of darknesse into his marueilous light.*

As free, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.

Wee should giue our names to God, as they that will subscribe and deuote themselues onely to the God of *Iacob*, Isaiah 44. 1. 5. *Yet now heare, O* Iacob) *my seruant, and* Israel, *whom I haue chosen.*

One shall say, I am the Lord; another shall be called by the name of Iacob; and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

4. It should teach vs to imitate God, and chuse the godly, as the persons we would most obserue, admire, loue, defend, and

and liue withall, *Iohn* 15. 17. *These things command I you, that yee loue one another.* Iohn 17. 26. *And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in them, &c.* Yea, wee should not haue the glorious faith of *Christ*, in respect of persons to despise poore *Christians*, and onely respect great men: for God hath chosen the weake things of this World to confound the mightie, and the poore hee hath chosen to be made heires of the Kingdome, and rich in faith, *Iames* 2. 5. 1 *Cor.* 1. 27. Yea, wee should be content, as the *Apostle* saith, to suffer all things for the *Elects* sake, seeing they are so deare to God, 2 *Tim.* 2. 10.

5 Lastly, this doctrine of *Election* should fill the hearts of all the godly with vnspeakeable rejoycing: *Euerlasting ioy*

should be vpon their heads, and sorrow and mourning should flye away: and the rather, if they consider the marueilous priuiledges of their *Election*, and the wonderfull happinesse, vnto which they are chosen of God. For if by the former signes thou know thy selfe to be one of Gods *Elect*.

First, thou art sure of thy saluation, and the glory of heauen when thou diest, 2 *Thess.* 2. 13. 14. *Whereunto hee called you by the Gospell to obtayne the glorie of our Lord Iesus Christ.*

2. The loue of God to thee is vnchangeable, God will neuer cast off the people whom he hath chosen, *Rom.* 11. 2. *God hath not cast away his people whom he knew before.*

3. Thou art sure of gratious entertainement in GODS house, and sweete communion with *God* whilst thou liuest, *Psal.* 65. 4. *Blessed is he whom thou*

thou chuſeſt, and cauſeſt to come to thee: he ſhal dwel in thy courts, and wee ſhall be ſaisfied with the pleaſures of thine houſe, euen of thine holy Temple.

Eſa. 65. 13. 14. *Therefore thus ſaith the Lord God, Behold my ſeruants ſhall eate, and ye ſhal be hungry: behold, my ſeruants ſhall drinke, and yee ſhall be thirſty: behold, my ſeruants ſhall reioyce, and yee ſhall be aſhamed.*

Behold, my ſeruants ſhall ſing for ioy of heart, and yee ſhall cry for ſorrow of heart, and ſhall howle for vexation of minde.

4. Thou ſhalt be ſure of protection againſt all aduerſaries, that dare, or can riſe vp againſt thee, Eſa. 41. 10. 11. 12. 13. *Feare thou not, for I am with thee: be not afraide, for I am thy GOD, I will ſtrengthen thee, and helpe thee, and will ſuſtayne thee with the right hand of my iuſtice.*

Behold, all they that prouoke

thee shall bee ashamed and confounded, they shall be as nothing; and they that strive with thee shall perish.

Fifthly, all thy afflictions shall be sweetned vnto thee, and work together for the best, *Rom.* 8. 28. *Also, we know that all things worke together for the best, vnto them that love GOD, euen to them that are called of his purpose.*

6. In all thy suites to God, thou art sure of audience, and compassionate respect, howsoeuer thou be neglected in the World, *Iohn* 15. 16. *Yee have not chosen mee, but I have chosen you, and ordayned you, that yee goe and bring forth fruit, and that your fruit remaine, that whatsoeuer yee shall aske of the Father in my name, he may give it you.*

7. Christ will graciously communicate to thee the secrets of GOD, and the mysteries of the Kingdome, v-

sing

sing thee therein as a most deare and carefull friend, *Iohn* 23. 15. 16.

8. Lastly, all complaints brought vnto GOD against thee, are sure to be non-suted and cast out, so as nothing can be layde to thy charge, nothing can condemne thee, in as much as *CHRIST* hath payed all thy Debts, and sitteth at the right-hand of God to make request for thee, *Romans* 8. 33. *Who shall lay any thing to the charge of Gods chosen? It is GOD that iustifieth*, &c.

CHAP. XII.
Of Christ.

Act. 4. 12.

Neyther is there ſaluation in any other: for among Men there is giuen none other name vnder Heauen, whereby we muſt be ſaued.

HItherto of *Election.* The ſecond fundamentall meanes of grace, is *Chriſt*, concerning whom the *Principles* reſpect eyther.

1. *His Perſon.*
2. *His Office.*

The *Principles* concerning his perſon, looke either

1. Vpon his *diuine nature.*
2. Or, vpon his *humane.*

The *Principle* that concernes his diuine nature is this: *That Ieſus*

Iesus Christ is very GOD, and that hee is GOD, may be prooued,

1. First, by testimonie of Scripture, *Esa. 9. 6. For vnto vs a Childe is borne, and vnto vs a sonne is giuen, and he shall call his name Wonderfull, Counsellor, the mighty God.*

Iohn 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

Rom. 9. 5. *Of whom are the fathers, and of whom, concerning the flesh,* CHRIST *came, who is* GOD *ouer all, blessed for euer.* Amen.

1 Tim. 3. 16. *And without controuersie great is the mysterie of godlinesse, which is,* GOD *is manifested in the flesh, iustified in the spirit,* &c.

1 Iohn 5. 20. *But we know, that the Sonne of God is come, and hath giuen vs a mind to know him, which is true: and wee are*

in him that is true, that is, in his Sonne IESVS CHRIST, *this same is very* GOD, *and eternall life.*

2. By the diuine proprieties giuen vnto him, as *Eternity, Iohn* 1.1. *Iohn* 17.5. Omnipotency, *Iohn* 3.31. *Phil.*4.13. Sauiour, King of Kings, and the like.

3. By diuine workes done by him, as *Creation, Colos.*1.16. Forgiuenesse of sinnes, *Mat.*9.6. Working of miracles, *Iohn* 10.25.

4. By the diuine honour due vnto him, as *Adoration, Psalm.*72.11. *Hebr.* 1.8. and beleeuing in him.

5. By the conquest the Gospell hath made in the World, 1 *Tim.* 3.16. and that not by any carnall power, *Zacha.*4.6.

6. By the patient suffering of his Saints, *Reuel.* 12.11. *But they ouercame him by the blood of*

of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death, &c.

But why was it needfull hee should be God? *Question.*

For two causes chiefly. *Answere.*

1. The one was the greatnesse of our euill, which no creature could take off vs, *viz.* 1. the grieuousnesse of our sinnes. 2. The immense and intollerable waight of Gods anger. 3. The *Empire* of death. 4. The tyranny of the Diuell.

2. The other was the greatnesse of our good, which none but GOD could restore; *viz.* 1.

An obedience to justifie many.

2. The image of GOD, 1 *Cor.* 1.30. 1 *Coloss.* 3.10.

If our Sauiour be the Son of God, yea, God himselfe, that holds it no robbery to be equal with *God*,

Then it may first serue for humiliation, and so

1. To the world: In which this glorious light hath risen, andyet their darknesse comprehended it not, *Iohn* 1.5.10.

To the very godly, because they are not so affected, as may become this marueilous glory of the Sonne of GOD; it should much abase vs, that wee haue not thoughts and affections to take that notice we should of this Sonne of righteousnesse, so gloriously in the Gospell shining amongst vs; wee doe not receiue him, and conceiue of him as this Doctrine teacheth vs; how often hath he come amongst his owne, and his owne receyued him not? *Iohn* 1.11.

2. For *instruction*, & so it should worke in vs,

1. *Illumination*, to see the greatnesse of the mystery of godlinesse, that tels vs *of God manifested*

manifested in the flesh, 1. *Tim.* 3. 16. Our eyes should in this poynt receiue sight and clearing. This Doctrine should shine in our hearts, as the *Sun* in the Firmament; wee should neuer rest informing our selues herein, and praying for discerning, till (after much neglect and vnbeleefe past) wee could say with *Thomas*, *My Lord, and my God*, Matth. 16.16. Iohn 20. 28. This is the *Rocke*, *vpon which the Church is built.*

2. The estimation of his sufferings for vs; this bloud of the new Testament, was *the bloud of God*, Act. 20.28.

3. The celebration of his prayses is he *God ouer all*: then let him *be blessed for euermore*, Rom. 9. 5. *Who is God ouer all, blessed for euer.* Amen.

4. The adoration of his person, *when God brings forth his onely begotten Sonne, let all the* Angels *of Heauen worship him*, Heb. 14. 5. Faith:

5. Faith: this should make vs beleeue in him, and rely vpon the sufficiency of the Redemption in him; yea, wee should neuer rest, till we know him, and that wee are in him: For this is eternall life, *Ioh.*1.7. *The same came for a witnesse to beare witnesse of the light, that all Men through him might beleeue,* 1 Iohn 5. 20. *But we know that the Sonne of God is come, & hath giuen vs a minde to know him, which is true, and we are in him that is true, that is, in the Sonne Iesus Christ, the same is very God, and eternall life.*

Thirdly, the consideration of the diuinity of *Christ* should wonderfully comfort vs, and so it is vsed in diuers Scriptures. For if hee be God, then hee is *full of grace* to supply our wants, *Iohn* 1. 14.16. Hee is infinite in *righteousnesse* to justifie vs, *Ierem.* 23.6. *The gouernment being on his shoulders.* hee will

will euer be knowne to bee *wonderfull:* as a *Counsellor* to direct vs, as a *mighty GOD* to defend vs; as *an euerlasting Father* to loue vs, and pitty vs, and spare vs, and beare with our infirmities; as a *Prince of Peace*, to preserue vs in our reconciliation with God, and to fill vs with peace that passeth all vnderstanding: and that we may not doubt of perseuerance, the *Prophet* assures vs, that *of the encrease of his gouernement and peace, there shall be no end:* for he will order vs, and establish vs henceforth, and for euer.

CHAP. XIII.

Of Christs humanity.

HItherto of the diuine nature of *Christ:* There are foure

foure *Principles* concerning the humane nature of *CHRIST*: the one concernes the matter, the other three concerne the manner.

The first, that the Sonne of God was incarnate, did assume the true nature of man, and was a very man amongst vs, *Iohn* 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was GOD.* 14. *And the Word was made flesh and dwelt among vs, & wee saw the glory thereof as the glorie of the onely begotten Sonne of the Father, full of grace and truth.*

Hebr. 2. 14. *For as much then as the children were partakers of Flesh and Bloud, he also himselfe likewise tooke part with them.* 16. *For hee in no sort tooke the Angels, but hee tooke the seede of Abraham.*

2. That he was not conceiued as other men, but by the holy Ghost, *Luke* 1. 35. *And the*

the Angell answered and said vnto her, the holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

Matth. 1. 20. *Feare not to take* Mary *for thy Wife; for that which is conceyued in her is of the holy Ghost.*

3. That hee was borne of a Virgin, *Esa.* 7. 14. *Therefore the Lord himselfe will giue you a signe: Behold, the* Virgin *shall conceiue and beare a Sonne, and shee shall call his name* Emmanuel.

Matth. 1. 18. *Now the birth of Iesus Christ was thus: when as his mother* Mary *was betrothed to* Ioseph; *before they came together, she was found with Child of the holy Ghost.*

Genes. 3. 15. *I will also put enmity betweene thee and the woman, and betweene thy seede and her*

her seede, hee shall breake thine Head, and thou shalt bruise his Heele.

4. That his humane nature did subsist in the diuine nature, and so both made but one person, *Colos.* 2. 9. *For in him dwelleth all the fulnesse of the Godhead bodily.*

Luke 1. 35. *And the Angel answered and said vnto her: The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God,* &c.

The vses may be raised seuerally from each of the *Principles*, and so: First, the doctrine of the incarnation of *Christ* may serue,

1. For information, and that both of the loue of GOD, and of his wisedome, which both shine in this worke: His loue, in that hee sent vs a Sa-

uiour

uiour to take our nature: and *his wisedome*, in that he sent vs his Sonne.

But what need was there that *Christ* should be incarnate, and take Mans nature rather then any other? *Question.*

First, that satisfaction might be made to GOD in the same nature that had offended. *Answere.*

2. Because without effusion of bloud, there could be no remission, *Heb.* 9. 22.

3. Because a *mediator* should be meet to deale between both parties: therefore he is *God* for the businesse with his Father, and *man* for the businesse with men.

4. That so he might haue the right of the kinsman to redeeme vs, and so of adoption, *Ier.* 32. 8. *Ruth* 3. 13.

5. To assure our resurrection.

But why was the second person in *Trinitie* incarnate? *Question.*

It

Answ. It was most conuenient, and comely it should be so.

1. By the Sonne was Man made at the beginning, and therefore fitly by him was hee redeemed.

2. Hee most fitly repayres the image of God in vs, who was himselfe the image of his father.

3. He that was the Sonne of GOD, most conueniently makes vs the Sonnes of God.

2. Secondly, for instruction, and so it should teach vs:

First, to acknowledge both natures in *CHRIST*, and know, it is of necessitie to saluation to confesse his glory in both.

2. It should worke vpon vs the impressions of humility. This is a matchles example of humility, that *hee*, that was equall to the FATHER, should make himselfe so low, as to take vpon him the forme of a ser-

a ſeruant, &c. as it is vrged, Phil. 2. 6. 7.

It were intollerable ſhame for vs to minde our owne things, or to ſtand vpon our glory, and greatneſſe. Oh, how ſhould this make vs eaſily deny our ſelues, if we could throughly thinke vpon it?

Thirdly, it ſhould ſtirre vs vp wonderfully to a deſire to come vnto *Chriſt*, and to be made one with him, and to be like him. He drew neere to vs, when he tooke our nature; and ſhall not wee draw neere to him in imitation of his nature, and ſhew forth his vertues? He deſcended from heauen to vs, and ſhall not we aſcend to heauen to him?

Fourthly, this may ſerue for great humiliation to all ſuch, as receiue not the Sonne of God: hath he taken our nature, and dwelt amongſt vs, and ſaw we his glory, as the glory

glory of the onely begotten Sonne of God: and are we yet ignorant of him? doe we yet neglect to come vnto him?

Lastly, the incarnation of *Christ*, is the very fountaine of all our comfort. It is the sunne-shine of religion, wee should reioyce in it aboue all things. There should be no godly man, but his heart should leape within him vpon the thoughts of this glorious grace of God. The *Angels* of heauen sang in the aire, when they brought this tidings; and can we sit desolate in heart, to whom a Sauiour is borne, and for whom he was incarnate? Luke 2. 10.

Christs incarnation is the most cleare looking-glasse to shew forth the wisedome, mercy, truth, and iustice of God. This was a worke farre aboue the creation of man; this doctrine is comfortable in the very

very respect of the honour done to the nature of man, in that God hath ioyned man so neerely to himselfe, and it imports a wonderfull loue, that *Christ* doth now vnchangeably beare to man, being himselfe of the same nature: but especially it should swallow vp all earthly discontentments to consider, that God hath giuen him to vs, and *Christ* is all this for our sakes, Esay 9.6. *For vnto vs a childe is borne, and vnto vs a sonne is giuen: &c.* How should *Christ* onely be vnto vs in stead of all things? The very peace wee haue by him should enflame vs, peace aboue vs with God and the *Angels*: peace within vs with our own consciences; peace about vs with all creatures, Luke 2. 14. and specially it should establish vs in the assurance of the accomplishment of all that yet remaines of our full redemption;

tion; we neede not doubt of his interceſſion, our ſuits muſt all needes ſpeede well, there ſits one at the right hand of God, that is our own fleſh and bloud; and wee need not feare the laſt iudgement. It cannot but be well with vs, if our own brother be our *iudge*: wee ſhould not be affraid in the meane time in the euill day: He wil ſuccour vs, he hath had experience of the frailtie of our nature, and therefore hath a feeling of our infirmities, and will helpe vs in all time of our need, Heb. 2. 18. *For in that he ſuffered, and was tempted, he is able to ſuccour them that are tempted.*

Heb. 4. 15. *For we haue not an high Prieſt, which cannot be touched with the feeling of our infirmities: but was in all things tempted in like ſort, yet without ſinne.*

Yea, the very glory of *Chriſt* in

in heauen is by this meanes ours. *Christ* is my portion, my flesh, and my bloud, where my portion raigneth, there beleeue I, that I raigne; where my flesh is glorified, there I thinke my selfe in glory; where my bloud ruleth, there thinke I my selfe exalted.

And all this is the more comfortable, if wee consider, that God had not respect of persons in this, which may appeare by the manifestation of the incarnation. It was reuealed to shepheards, and to the Wise men; the one poore, the other rich; the one learned, the other vnlearned; the one *Gentiles*, the other *Iewes*; the one neere, the other farre off. This light appeared to *Anna* a woman, as well as to *Simeon* that iust man. And besides note the wonderfull wisedome of God in the manner of reuealing *Christ*: *viz.* to euery one according

cording to his owne estate. For to *Simeon* and *Anna*, as more spirituall persons, the natiuitie was reuealed by the instinct of the Spirit. To the *Shepheards* as ruder men, by the voice and speech of *Angels*. To the *Priests* and *Scribes* that searched Scripture, by an Oracle of the Scripture. To *Herod* a stranger, by the testimony of the Wise men that were strangers. To the Wise men, that were students of *Astrology*, by the rising of a new starre.

CHAP. XIV.

Of the Conception of Christ.

THus much of the vses of the incarnation of *Christ*: the vses of *his conception* follow.

The doctrine of his conception by the holy Ghost may serue: First

First, for information, and that in diuers things:

First, concerning the wonder of his birth, heere is a new birth giuen to the world, neuer such a one before: he that is the *onely Sonne in Heauen*, is by this meanes *the onely Man on earth* to be admired. When God was to be made visible on earth, and to come to dwell amongst Men, a heauenly Temple is prouided for him; the holy Ghost builds him a Temple in the Wombe of a *Virgin*.

2. Concerning the freedome of *Christ* from Originall *sinne*, wee might aske, How could *CHRIST* be free from *sinne*, seeing he came of *Adam*, whose nature was infected in all his posteritie? *Quest.*

Now this is answered in this principle: for *Christ* came *of Adam*, but not *by Adam*, but by the holy Ghost: The holy *Answ.*

Ghoſt miraculouſly formed *Chriſts* body of the ſubſtance of the *Virgin*, ſtopping the courſe of *originall ſinne*, and ſanctifying it: *ſinne* comes into the World by propagation onely.

3. Concerning the ſufficiency of the ſacrifice of *Chriſt*: It muſt needes be an admirable ſacrifice, that is thus fitted from the Wombe.

4. Concerning the ſuperſtition of the *Papiſts* about the Virgin *Marie*: for they attribute the puritie of *Chriſts* nature to the holineſſe of the *Virgin*, that ſhee was without ſinne; whereas it is euident, it is to be attributed to the holy Ghoſt.

5. Concerning the poſſibilitie for *Chriſt* to be borne of a *Virgin*: It is as eaſie for GOD to frame vnto *CHRIST* a body in the Wombe of a *Virgin*, as to make Mans body

body at the first of the myre of the Earth.

Secondly, for *Instruction*, and so this *conception* by the hôly Ghost should teach vs: 2.

First, to be wise to sobriety, in this mysterie of the incarnation of *CHRIST*, a purer sense, and a cleaner hearing, is called-for heere: the ouershadowing of the *Virgin* shewes, that we must bring faith to beleeue the mysterie without further inquiring.

2. To desire feruently the sanctifying of our natures, that we as his members might be conformed vnto him as our head, and so we are, if *Christ* be conceiued in our hearts by the holy Ghost, as hee was conceiued in the Wombe of the *Virgin*, Gal. 4 7.

For consolation, and so his conception is comfortable, especially in two things: 3.

First, the holinesse of his

conception wil justifie vs from the vnholinesse of our conception, and quit vs from the guilt and filth of originall *sinne*.

Secondly, it may comfort vs in the expectation of our perfect holinesse. He that was so carefull to haue his natural body fitted so exquisitely, will not neglect his mysticall body the *Church*, but will loue it, and wash it, till it be without spot and wrinkle, and the rather because it is bone of his bone, and flesh of his flesh, *Ephes. 5. 25. 26.*

And thus of the Vse of the conception.

CHAP. XV.

Of Christ as borne of a Virgin.

THirdly, in that our Sauior was borne of a *Virgin*, it may serue, First,

First, for *Information*, and so,

1. Concerning the marueilous wisedome of God in the manner of our Saluation: By a Woman came *sin* and death into the World: and loe here the seed of the woman breaks the Serpents head. The *Diuell* got to be *the god* of the world by beguiling a Woman. *Now* see how the *LORD* hath deuised to destroy his Dominion by one made of a Woman: they were both *Virgins*, affianced to Husbands, but not yet knowne of Man.

But might some one say, This is beyond beliefe, that a *Virgin* should bring forth, and yet remaine a Virgin, hauing neuer knowne man, this seemeth to be incredible. *Obiect.*

Sol. If it had beene a thing, which had no resemblance in nature: yet it had beene nothing to beleeue the power of *Solution.*

the GOD of nature: but yet there is instance of things borne in nature without generation. The *Bees* haue young, and yet know not marriage: The *Easterne* bird the *Phœnix* is borne, and new-borne successiuely, and yet without parents; and shall wee hold it beyond beliefe for God to doe this great worke vpon him, that was to restore the world? *Christ* is like the flower, which hath the *Heauen* for father, and the *Earth* for mother.

Obiect. But how can it become the greatnesse of the Son of God, to abase himselfe to lye in the wombe of the *Virgin?*

Solution. The *Sunne* in the firmament receiues not infection from any place, nor can any thing cast into the fire steyne it; much lesse can the Sonne of GOD be polluted by being borne of a Virgin.

Secondly, this may furnish

vs with an argument against *Transubstantiation.* The Scripture teacheth vs to beleeue, that *Christ was made of a Woman, Gal.* 4.4. but not a word is there, that hee should be made of a piece of *bread.*

2.

Secondly, hath God created this *new* thing in the world, that a Woman should compasse a Man? Why then doe we goe about? Why loose we our labour? Why settle wee not our hearts directly vpon this *Iesus*, who is assigned vs thus wonderfully of God to be our way, our light, & our life? This very Doctrine was vsed long since to rebuke mens extreame distractions, and lotse of time, and labour in the way to the Kingdome of Heauen, *Ierem.* 31. 21.

Yea, this doctrine ought to be vnto vs Gods signe, that he will deliuer vs certainely, and fulfill all his promises; and

it extremely threatens the vnbeliefe of man, as the *Prophet Isaiah* vrgeth it in the dayes of *Ahaz*, Isaiah 7. 14.

Thirdly, this should kindle in vs a vehement desire to haue God reueale his Sonne in vs, and to haue *CHRIST* borne in our harts: we thinke the *Virgin* blessed aboue Women, that *Christ* was conceiued in her wombe, (which certainely is a great wonder) and we were blessed amongst men and women, if the Lord *Iesus* be conceiued in our harts, and we keepe our selues chaste *Virgins* to him.

There hath been foure waies of making man:

The one was to make Man without either Man or Woman; so was *Adam* made.

The second was to make man without a woman, so was *Eue* made.

The third was to make man by

by both Man and Woman, and ſo we their poſteritie are made.

The Fourth way, was to make Man without Man by Woman onely, and ſo was *Chriſt-man* made.

Now if we admire the firſt, ſecond, and fourth of theſe; why ſhould wee not alſo admire the creating of a Man, without wombe, euen in the heart of a man: Is it not a great wonder, that the Sonne of God ſhould be formed in our breaſt; and yet ſuch is the worke of God in the *new* birth of a *Chriſtian*: *CHRIST* is formed in them, *Galath.* 4. 9. *My little Children, of whom I trauell in birth agayne, vntill Chriſt be formed in you.*

Chap. XVI.

Of the personall Union.

AND thus of the birth of *CHRIST* of a *Virgin*. The personall Union may serue both for Information, and for Consolation.

1. For Information, concerning the maruailous glory of *CHRIST*, especially of the exaltation of the humane nature. Heere is an Union singularly wonderfull, and wonderfully singular. Nay, what say I, a *Union?* Why? there be so many Unions in *Christ*, that worthily all may be said to bee gathered together in one in him. There is a naturall, personall, mysticall, and sacramentall *Union* in *CHRIST*.

The naturall *Union* is with the

the Father and the holy *Ghost*, in one nature or essence.

The personall *Union* is this of the diuine nature with the humane in one person.

The mysticall *Union* is of *Christ* with the Church, in one body.

The sacramentall *Union* is of the body and bloud of *Christ*, with Bread and Wine in one ordinance. This *Union* is not a Union of inhabitation, as God dwels in the Saints: nor of consent onely, as the faithfull are one in the Father and the Sonne: Nor of *commixtion*, as water and wine are one: nor of combination, as two boords fastened together are one: nor of composition, when of two things is made some third thing in one. But it is (I say) a personall *Union*, the humane nature of *Christ* being assumed into *Union* with the person of the Sonne of God.

From

From whence ariſeth:

1. 1. A ſpeciall manner of ſubſiſting in the humane nature of *Chriſt*, differing from other men. For ſoule and body make a perſon in other Men, but not ſo in *Chriſt*. For his ſoule and body are borne vp and ſubſiſt in his diuine nature. As the *Iuie* or Miſſeltoe growes without a roote of it owne vpon the body of another tree; ſo is it with the humane nature of *Chriſt*: As ſoule and body in vs make one *man*: ſo GOD and man make one *Chriſt* in him.

2. 2. A communication of proprieties; ſo as that which is proper to one nature, is attributed to the whole perſon: ſo the Sonne of GOD was crucified, and bought the Church with his bloud, 1 *Corin.* 2. 8. *Act.* 20. 28.

3. 3. The collation of gifts vpon the humane nature after an

an vnspeakeable manner: In respect of which the humane nature of *Christ* doth excell all creatures for wisedome, goodnes, holinesse, power, maiesty and glory, in as much as the God-head dwells in him bodily, Col. 2 .9. and so the second *Adam* doth farre excell the first,

It was needfull *Christ* should be God and man in one nature.

1. That so he might reconcile or make God and man one againe.

2. That so he might be a meet *Mediator*, as being a kin to both parties.

3. That hee might pacifie God by his death, which hee could neither feele as God, nor ouercome as man.

4. That the workes of redemption done in the flesh, might be sufficient priee for sinne, by which the infinite God

God was wronged.

Here is also *consolation* in this doctrine: for hence ariseth manifest reason of hope of pardon, and peace with God; and besides, out of his fulnesse we may now all receiue grace, and a supply for all our wants. Here we haue all the treasures of wisedome and grace in *Christ-man*; and he is now able to be a fountain of more good to vs, then euer the first *Adam* was of *euil*.

CHAP. XVII.

Of Christ as Mediator.

HItherto of the *principles* concerning the person of *Christ*: his office followes.

The *Principles* concerning his office, consider it either in the whole, or in the parts of it.

The

The whole office of *Christ* is to be a Mediator, and so the *principles* that concerne the *mediatorship* are fiue:

First, that there is but one mediator betweene God and man, euen *Iesus Christ*, 1 Tim. 2. 5. *For there is one God, and one mediator betweene God and man, which is the man Christ Iesus.* 1.

Act. 4. 12. *Neither is there saluation in any other: for amongst men there is giuen none other name vnder heauen whereby we must be saued.*

Luk. 2. 11. *That is, that vnto you is borne this day in the City of Dauid a Sauiour, which is Christ the Lord.* Because there is none more mercifull, Heb. 2. 17. Nor more able, Heb. 7. 25.

2. That the cause of our saluation in his mediation is not merit in man, but grace in God and *Christ*, 2 Tim. 1. 9. *Who hath* 2.

hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the world was.

Tit. 3. 4. 5. *But when the bountifulnesse and loue of God our Sauiour, toward man appeared.*

Not by the workes of righteousnesse, which we had done, but according to his mercy he saued vs by the washing of the new birth, and the renewing of the holy Ghost.

Eph. 2. 8. *For by grace are ye saued through faith, and that not of your selues: it is the gift of God.*

3. That this mediation was from the beginning of the
3. world, and shall be to the end, Heb. 13. 8. *Iesus Christ yesterday, and to day, the same also is for euer.*

1 Pet. 1. 20. *Which was ordained before the foundation of the world, but was declared in the last times for our sakes.*

Reuel.

Reuel. 13.8. *Therefore all that dwell vpon the earth, shal worship him, whose names are not written in the booke of life of the Lambe which was slaine from the beginning of the world.*

For in the knowledge, destination, and acceptation of God, the two natures were accounted as vnited, and with him the things done and to be done, present and to come, are all one.

For explication of this *principle*, if we aske when the mediator was giuen, it must be answered three waies.

1. If we respect Gods decree, he was giuen before al eternity Ep. 1.4. *As he hath chosen vs in him before the foundation of the world.*

2. If wee respect the vertue and efficacie of his mediation, he was giuen when neede was from the beginning of the world, Reuel. 13.8. *which was slaine from the beginning of the world.*

3. If

3. If wee respect his manifestation in the flesh, he was giuen in the fulnesse of time: 1600. yeeres agoe, Galat. 4.4. *But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the law.*

1 Tim. 2. 6. *Who gaue himselfe a ransome for all men, to be a testimony in due time.*

4. That without the mediation of *Christ* no flesh can be saued, Act. 4. 12. *Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be saued.*

Psalm. 143. 2. *And enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified.*

Iam. 3. 2. *For in many things we sinne all.*

5. That by the mediator a new agreement or contract was made with God, Ierem. 31.33.

31. 33. *But this shall be the covenant that I will make with the house of Israel: after those dayes saith the Lord, I will put my law in the inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

Heb. 8. 13. *In that he saith a new Testament, hee hath abrogated the old; now that which is disannulled, and waxed old, is ready to vanish away.*

Rom. 3. 23 24. *For there is no difference, for all haue sinned, and are depriued of the glory of God, and are iustified freely by his grace through the redemption that is in Christ Iesus.*

Galath. 3. 21. 22. *Is the Law then against the promise of God? God forbid: for if there had been a law giuen, which could haue giuen life, surely righteousnesse should haue beene by the law.*

But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should

should be giuen to them that beleeue.

For the explication of this principle we must vnderstand:

First, that the Scriptures make mention of three couenants, that God hath made.

The one generall, and terrene with all creatures about their preseruation from the vniuersall deluge: of this, *Gen.*9. &c. but of this couenant wee haue nothing to doe here.

The second was the couenant, called the *Couenant of workes*, this was made with all mankinde in *Paradise*, and stands still in force, since the fall, as men are in the *estate* of nature, the condition whereof on mans part is in the morall Law.

The third was the agreement made with man by meanes of the *Mediator*, this was called from the fall to the dayes of *Abraham*, *the promise*, as being contri-

contriued in those words of promise, *Gen.* 3. 15. *I will also put enmity betweene thee and the woman, and between thy seed and her seed: He shall breake thine head, and thou shalt bruse his heele, &c.*

From *Abraham* to *Moses*, it was called the *Couenant*, *Genes.* 17. &c. From *Moses* to *Christ*, and so still *the Testament*, and as it stands in difference from the couenant of workes, it may be called for all this time, *the Couenant of grace.*

Secondly, that in this agreement with God by the *Mediator*, the *Mediator* did vndertake for two things:

1. To pay all our debts, and satisfie Gods *Iustice*, by a price of infinite value, *Esa.* 53. 5. 6. *But he was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed.*

All we like sheepe haue gone astray,

ſtray, we haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquity of vs al.

Iob. 33. 24. *Then will hee haue mercy vpon him, and will ſay deliuer him, that he goe not downe into the pit: For I haue receiued a reconciliation.*

1 Tim. 2. 6. *Who gaue himſelfe a ranſome for all men to be a teſtimony in due time.*

2. To purchaſe and merit for vs Gods fauour and kingdome by a moſt abſolute and perfect obedience, *Eph.* 1. 6. *To the praiſe of the glory of his grace, wherewith hee hath made vs accepted in his beloued.*

Thirdly we muſt vnderſtand wherein theſe new couenants agree, and wherein they diſagree.

Theſe couenants agree in theſe two things: Firſt, that they both were tendered to vs by God. Secondly, that they both require a full and perfect righ-

righteousnesse, as the condition of eternall life.

They differ:

1. *In the manner of knowing of them.* For the Law or couenant of workes is knowne in some measure *by nature*, Rom. 2. 15. *Which shew the effect of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing:* But the Gospel or couenant of grace is not knowne at all by nature: *It is a mystery*, Colos. 1. 26. *Which is the mystery hid, since the world began, and from all ages, but now is made manifest to his Saints.*

1 Cor. 2. 7. *But we speake the wisedome of God in a mystery, euen the hid wisedome which God had determined before the world, vnto our glory.*

2 Tim. 1. 10. *But is now made manifest by the appearing of our Saviour Iesus Christ.*

2. *In the Ministers of both:* Moses

Moſes was the Miniſter of the Law, but *Chriſt* of the Goſpell, *Ioh.* 1. 17. *For the Law was giuen by Moſes, but grace and truth came by Ieſus Chriſt.*

3. In *the meanes of attaining to the end* common to both: the law is a *law of workes*, and requires doing, or elſe will not giue wages: but the Goſpell is a *law of faith*, requiring beleeuing in him, that iuſtifieth the wicked, Rom. 3. 21. *But now is the righteouſneſſe of God made manifeſt without the law, hauing witneſſe of the Law, and of the Prophets.*

Rom. 4. 5. *But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.*

Rom. 10. 5. *For Moſes thus deſcribeth the righteouſneſſe which is of the law: that the man which doth theſe things ſhall liue thereby*, &c.

Againe,

Againe, the law requires perfect righteousnesse in our own persons, but the Gospell offers the righteousnesse of another to be receiued by faith, *Rom.* 8. 3.4. *For that that was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh; that the righteousnesse of the Law might be fulfilled in vs,* &c.

Rom. 5. 19. *For as by one mans disobedience many were made sinners; so by the obedience of one shall many also be made righteous,* Rom. 10. 4. *For Christ is the end of the Law for righteousnesse, vnto euery one that beleeueth.*

The Law requires our debts euery farthing, the Gospel publisheth the acquittance of the principall, by reason of the satisfaction of the surety. The Law giues Heauen, as wages

for worke done; the Gospell giues Heauen *gratis*.

4. *In effects or efficacie*; the Law requires good workes, but giues no power to doe them, *Deut.* 29.4. *Yet the Lord hath not giuen you an hart to perceiue, and eyes to see, and eares to heare vnto this day*: but the Gospell giues the Spirit of *God*, which worketh what he requireth, *Ier.* 31. 33. *But this shall be the Couenant that I will make with the house of* Israel: *After those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

Ezech. 36. 27. *And I will put my Spirit within you, and cause you to walke in my Statutes, and ye shall keepe my iudgements, and doe them.*

2 Cor. 3. 9. *For if the ministrie of condemnation was glorious, much more doth the ministration*

nistration of righteousnesse exceed in glory.

The Law shewes the disease, and the Gospell cures it, *Rom.* 7. 6. *But now wee are delivered from the Law, being dead vnto it, wherein we were holden, that we should serue in newnesse of Spirit, and not in the oldnesse of the letter.*

24. *O wretched Man that I am, who shall deliuer me from the body of this death?* &c.

The knowledge of sin is by the *Law*, but that which heales vs, is the tidings of remission in *Iesus Christ*.

5. *In the persons*, to whom they belong: the Law is for the vnrighteous, 1 *Tim.* 1. 9. *Knowing this, that the Law is not giuen vnto a righteous Man, but vnto the lawlesse and disobedient, to the vngodly, and to the sinners, to the vnholy, and to the prophane*, &c.

But the Gospell belongs to

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24. *O wretched Man that I am, who ſhall deliuer me from the body of this death?* &c.

The knowledge of ſin is by the *Law*, but that which heales vs, is the tidings of remiſſion in *Ieſus Chriſt.*

5. *In the perſons*, to whom they belong: the Law is for the vnrighteous, 1 *Tim.* 1: 9. *Knowing this, that the Law is not giuen vnto a righteous Man, but vnto the lawleſſe and diſobedient, to the vngodly, and to the ſinners, to the vnholy, and to the prophane*, &c.

But the Goſpell belongs to

the poore and penitent, *Luke* 4. 18. *The Spirit of the Lord is vpon me, because he hath annointed mee, that I should preach the Gospell to the poore; he hath sent mee, that I should heale the broken heart, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at liberty them that are bruised*, &c.

The Vses may be.

1. First, for consolation vnto all the godly, and this comfort in their *Mediatour*, and the new couenant in him may be the more distinctly formed in vs, if we consider:

1. The priuiledges and benefits wee reape by this new Couenant.

2. The properties of the Couenant.

3. The persons to whom it may belong.

1. For the first, by meanes of the *Mediator* in this new Co-

uenant

uenant, wee receiue many admirable prerogatiues and blessings, as

The priuiledges wee receiue by the new Couenant.

1. The abrogation of the olde Couenant, *Heb.*8. 13. *In that he saith a new Testament, he hath abrogated the olde: now that which is disanulled, & waxed olde, is ready to vanish away:* So as now wee are not vnder the Law, but vnder Grace, *Romans* 6. 14. *For sinne shall not haue dominion ouer you: for yee are not vnder the Law, but vnder grace,* &c.

2. Communion of Saints from all parts of the World: Men of all Nations comming in vpon this new agreement, *Isaiah* 49. 6. 11. *And hee said, it is a small thing, that thou shouldest be my seruant, to raise vp the Tribes of* Iacob, *and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou maist be my saluation vnto the ends of the world.*

Matth. 8. 11. *But I say vnto you, that many shall come from the East and West, and shall sit downe with* Abraham, Isaack, *and* Iacob, *in the Kingdome of Heauen,* &c.

3. Reconciliation with *God,* and the pardon of all sinnes, 2 *Cor.* 5. 19. *For God was in Christ, and reconciled the World to himselfe, not imputing their sins vnto them.*

Ierem. 31. 33. 34. *But this shall be the Couenant, that I will make with the house of Israel, after those dayes, saith the Lord, I will be their GOD, and they shall be my people. And I will forgiue their iniquitie, and will remember their sinnes no more.* Heb. 9. 15. *And for this cause is hee the Mediator of the new Testament, that through death, which was for the redemption of the transgressions, that were in the former Testament,* &c.

The mediatour paying all our debts. 4. A

4. A righteousnesse answerable to that of the law wrought for vs, and imputed to vs, *Rom.* 8. 4. *That the righteousnesse of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.*

5. The inhabitation of the Spirit of God, taking possession of vs vnto Gods vse for euer, *Isai.* 59. 21. *And I will make this my Couenant with them, saith the Lord; my Spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, saith the Lord, euen from henceforth for euer.*

6. The Law of God put into our hearts from the least to the greatest, *Ierem.* 31. 33. *But this shall be the Couenant that I will make with the house of Israel: After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts,* &c.

7. A Couenant with all Creatures, who must be at peace with vs, and seruiceable to vs, *Hosea* 2. 18. 21. 22. *And in that day will I make a Couenant for them, with the wilde Beasts, and with the Fowles of the Heauen, and with that that creepeth vpon the earth: and I will breake the bow, & the sword, and the battell out of the Earth, and I will make them to sleepe safely. And in that day I will heare, saith the Lord, I will euen heare the Heauens, and they shall heare the earth.*

And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel.

8. Gods sanctuary in the midst of vs, and his presence with vs for euer, *Ezech.* 37. 26. 27. 28. *Moreouer, I will make a couenant with them of peace: it shall be an euerlasting Couenant with them, and will set my sanctuarie amongst them for euermore.*

My

My Tabernacle also shall be with them, yea I will be their God, and they shall be my people.

9. The promise of an eternal inheritance, *Heb.* 9. 15. *And for this cause is he the Mediator of the new Testament, that through death, which was for the redemption of the transgressions that were in the former Testament, they which were called, might receiue the promise of eternall inheritance,* &c.

2. *The properties of the Couenant.*

The second part of the *consolation* may be rayſed from the conſideration of the properties of the Couenant, which are

1.

1. That it is free, and God ſtands not vpon deſert in vs, *Iſai.* 55. 1. 2. 4. *Hoe, euery one that thirſteth, come yee to the waters; and yee that haue no ſiluer, come buy, and eate: Come, I ſay, buy wine, and milke without ſiluer, and without money.*

Wherfore doe you lay out ſiluer,

and not for bread? and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delight in fatnesse.

Behold, I gaue him for a witnesse to the people, for a Prince and a master vnto the people, &c.

2. 2. That it is vnchangeable and eternall, *Isaiah* 54. 10. *For the Mountaines shall remoue, and the Hilles shall fall downe; but my mercie shall not depart from thee, neyther shall the couenant of my peace fall away, saith the LORD, that hath compassion on thee.*

And wee may the rather be assured of this, if we consider:

1. The nature of GOD: *Mercie pleaseth him*, and hee is so desirous of reconciliation, that he *beseecheth men to be reconciled*, 2 *Cor.* 5. 19. 20. *Hosea* 2. 19.

2. The propitiation in *Christ* God hath proclaimed it from heauen,

heauen, that in him he is well pleased, and fully pacified. *Mat.* 3. 17. *&c.* And Christ is giuen for a Couenant of the people, *Isai.* 49. 8.

3. That there is an act for it in the counsell of God from euerlasting, 1 *Cor.* 2. 7.

4. That God hath sworne to keepe this Couenant, *Heb.* 6. 18. and 7. 19. 20. 21. 22. *Isai.* 42. 6. 7.

5. That it is confirmed by the death of the Testator, *Heb.* 9. 16. *Matth.* 26. 27.

6. Because he euer liueth to make request for vs at the right hand of GOD, and is able perfectly to saue those that come vnto him, *Hebr.* 7. 25. and 13. 8.

7. Because the Law cannot disanull it, *Gal.* 3. 17.

8. That we haue sacraments to confirme it, and seale to it: and if wee can be perswaded, that the Floud shall come no more,

more, when wee see the Rainbow; how much more should the glorious sacraments of the new Couenant, settle vs in the assurance of the vnchangeablenesse of Gods good will towards vs?

9. That the Couenant is kept, not onely in the Word, which cannot be blotted, but also wee haue the keeping of it in our owne hearts, *Rom.* 10. 4. 5.

10. That God is now long since knowne to the Church by the name of *Iehouah*, which notes both his constancy and all-sufficiencie, *Exod.* 6. 3.

3. 3. This is comfortable if we consider the persons, that may be capable of the priuiledges of this new Couenant. God stands not vpon desert, *Esay* 55. 1. the stranger and the Eunuches may be as well accepted heere, as the sonnes and daughters, if their harts be sincere

ſincere with God, Eſay 56. 4. 6. the abiect Gentiles are not excluded,, Eſay 49. 7.

What ſhould I ſay? the whole world is inuited, and worlds of people may be reconciled to God, 2. Cor. 5. 19.

And as this is comfortable at all times, ſo there is comfort to be gathered out of it in ſpeciall diſtreſſes, as

1. In the caſe of *ſinne.*
2. In the caſe of *affliction.*
3. In the caſe of *death.*

For the firſt, in the caſe of ſinne after calling, it is a memorable place, 1 Iohn 2. 1. *My babes theſe things write I vnto you, that ye ſinne not: and if any man ſinne, we haue an aduocate with the Father, Ieſus Chriſt the righteous.*

For the ſecond, in the caſe of affliction, there are many Scriptures that haue recourſe to this doctrine for comfort. If the godly be grieued and oppreſſed,

oppreſſed, and come vnto God, and humble themſelues, the *Lord* will remember this couenant, and heare them: as Exod. 2. 2. 4. 5. and Exod. 6. 4. 5. 6. Leuit. 26. 41. 42. &c.

The godly know in all afflictions, whom they haue truſted, and ought to beleeue, that he will keepe that, which by couenant is committed to him, 2. Tim. 1. 12. Chriſt hath commiſſion from God by vertue of this couenant to ſay to the priſoners, goe forth, and to them that are in darkeneſſe, ſhew your ſelues, Eſa. 49. 9. 10. For a ſmall moment God may forſake, but with great mercy will he gather vs: In a little wrath hee may hide his face, but in euerlaſting kindneſſe will he haue mercy on vs: For this is as the waters of *Noah*, &c. The mountaines may depart; but his kindneſſe, and

and the couenant of his peace shall not depart, nor be remomed, saith the Lord, that hath mercy on vs, Esa. 54. from the 7. to the 11.

For the third, in the case of death, it is a knowne instance of *Iob*, how he comforted himselfe in his Redeemer, in the middest of all his wonderfull distresses, that seemed to threaten his death (as it were) euery moment, Iob 19. 25. *For I know that my redeemer liueth, and hee shall stand the last on the earth.* 3.

Thus of the vses for consolation: The instructions follow, and may be cast into two sorts.

For this doctrine of the new couenant in the *mediator* may teach vs; both what to auoid; and what to doe.

The consideration of these principles should teach vs to shun two things:

1. The

1. The conceit of merit of our owne works, and all boasting of any worthines in our selues. For this were to make the promise of none effect, and the grace of this new couenant void: it were to stand to the old couenant, Rom. 4. 14. *For if they which are of the law be heires, faith is made void, and the promise is made of none effect.*

Rom. 3. 27. *Where is then thy reioycing? it is excluded: by what law? of workes: nay, but by the law of faith.*

Rom. 10. 4. *For Christ is the end of the law for righteousnesse vnto euery one that beleeueth, &c.*

2. The forgetfulnes of God, whatsoeuer befall vs, we should not forget God, nor deale wickedly in his couenant, Psal. 44. 17. *All this is come vpon vs, yet doe wee not forget thee, neither deale we falsly concerning thy couenant.*

The duties wee should doe may

may be referred to two sorts: for either, they are such as fit vs for this new couenant; or such as we should doe to walke worthy of it.

If we would haue any comfort by the *mediator*, and this new agreement with God.

1. We must turne from our transgressions, else we haue no redeemer, Esa. 59. 20. *And the Redeemer shall come vnto Sion, and vnto them that turne from iniquities in Iacob, saith the Lord.* 1.

We must be new creatures, all things in vs must now be new, our olde things must be passed, and giuen ouer, 2 Cor. 5. 17. 18. 19. &c.

Going and weeping wee should goe, and aske for the way, Ierem. 50. 4.

Secondly, we must come to *Christ* being wearie, and laden, and receiue him, and lay holde vpon him by Faith. 2.

This

This new agreement is chiefly published for the obedience of faith, Rom. 16. 26. Rom. 3. 25.

That we may walke worthy of this couenant, wee must looke to diuers things.

1. First, wee should inflame our hearts to the loue of the *Lord Iesus*, and be ready to acknowledge his wonderfull loue to vs, that dedicated this Testament with his bloud; Heb. 9. 16. Esa. 59. 16. &c.

2. Secondly, God should be our portion for euer, Psalm. 73. 26. *My flesh faileth, and my heart also: but God is the strength of my heart, and my portion for euer.* What now should be our hope? our hope should euen be in God, Psal. 39. 7. *And now Lord what waite I for, my hope is euen in thee?*

Wee should for all other things of this life confesse our selues to be strangers, and pilgrims, and imbrace onely these

these new promises of a better happinesse, Heb. 11. 13.

Thirdly, we should neuer be ashamed of the testimony of the *Lord*, nor of this doctrine of the *mediator*, for all the *Papists* in the world; but partake willingly of all the afflictions may befall vs for this glad tidings in the Gospell, 2 Tim. 1. 8. to the 13. But rather glory in our singular riches, which is *Christ* in vs. Col. 1. 27. 3.

Fourthly wee should striue to liue like such as are now a-gaine confederates of God, and as may become the singular prerogatiues of our new estate. This is briefly comprehended in those few words, Walke before God and be vpright, Genes. 17. 1. Esa. 59. 17. 18. 19. 4.

Fiftly, we should be in a speciall manner carefull, that the salt of the couenant of God be not lacking, Leuit. 2. 13. 5.

This

This is the salt of discretion, and of mortification: Gods confederates should be a wise and humble people, Mar. 9. 50.

6. Sixtly, if euer wee fall into distresse, we must run to God, and vrge him with his couenant, and deprecate his displeasure, Ier. 14. 21. *Doe not abhorre vs for thy names sake, cast not downe the throne of thy glory. Remember and breake not thy couenant with vs.*

7. Seauenthly, we should for euer cleaue vnto God with full purpose of heart in a perpetuall couenant neuer to be forgotten, Ier. 50. 5.

8. Eightly, We should learne of God how to carry our selues in all agreements and couenants with men. We should be easie to be reconciled, and keep our promises, though made with disaduantage.

Ministers also may learne from these *principles*, how to diuide

uidethe word. The Law is to be preached to the vnrighteous, and this new couenant of promise in *Christ* to the penitent and humbled soule, 1 Tim. 1. 9. Luk. 4. 18.

The last vse may be for terrour vnto all wicked men that liue in the Church, and securely sinne on without regard of reconciliation, or seeking the benefits of this new couenant. Who can expresse their misery, which receiues aggrauation from their neglect of this grace offered, these are children of the bond-woman, Galat. 4. 24. Vpon these God will fearefully auenge the quarrell of his couenant, Leuit. 26. 25. Esa. 24. 5. Ier. 34. 18. Ezec. 20. 36. 37. Though they cry vnto God, he will not know them, Hos. 8. 1. 2. 3. Their couenant with death and hell shall be dissolued, Esa. 28. 15. 18. For they are all vnder the

the curse, Galat. 3. 10. Yea, if the Lord proceed to take his staffe, euen beauty, and cut it asunder, and dissolue euen his publike couenant hee hath made with the nations; oh how then beyond all hope of cure would be their miserable condition! or if hee doe not doe that, yet if he remoue their candlesticke, by taking the meanes from them, how will these people (whole congregations, that forget God) be turned into hell, and all the multitudes of them!

CHAP. XVIII.

Of the Propheticall Office of Christ.

HItherto concerning the principles, that looke vpon the office of *Christ* in the whole. The *principles* that concerne

cerne the parts of his office follow.

First, there are three sorts or parts of the offices of *Christ*.

1. *His Propheticall office.*
2. *His Priestly office.*
3. *His regall office.*

This diuision may be proued two waies:

1. By the degrees of mans misery: there are three degrees of mans misery. 1.

1. Ignorance of the euill into which he is plunged, and of the good he wants.

2. *Ataxy* or disorder in all parts of his heart and life.

3. Guiltinesse arising hereby: Now in the offices of *Christ* is a threefold remedy.

1. His *prophesie* heales ignorance.

2. His kingdome takes away disorder.

3. His priesthood aboliseth guiltinesse.

2. It may be proued by the parts 2.

parts of the typicall annointing in the old Testament. For by oyle there was a threefold inauguration: 1. of Prophets: 2. of Priests: 3. of Kings, which shadowed out by externall oyle the annoynting of *Christ*.

First, of the Propheticall office of *Christ*: where,

1. What it is.
2. The parts of it.
3. The manner of executing of it.

The *propheſie* or *propheticall* office of *Christ* is that worke of his, by which he instructs his Church concerning the will of God, especially his secret *counsell* about redeeming mankinde.

The parts are two: First, the externall promulgation of doctrine. Secondly, the internall illumination of the heart, or the making of doctrine effectuall by the spirit, renewing

renewing and inclining the minde and will of man.

The externall promulgation of doctrine hath three things in it:

1. The preaching of the Gospell, or the doctrine concerning Gods grace or redemption in Christ, *Esa.* 61. 1.

2. The interpretation of the Law, according to the minde of the Law-giuer, *Matth.*5.17. &c.

3. Prediction of things to come.

The manner of execution of this office, was, 3.

1. Mediately by *Patriarches* and *Prophets* in the old Testament: and by *Apostles* and ministers of the Gospell in the New Testament.

2. *Immediatly*, and that either by his diuine nature, or by both natures: by his diuine nature he instructed the *Patriarches* and *Prophets* in the old

Testament, by *Visions, Oracles,* and *Dreames.* By both natures, by word of mouth in the New *Testament* he himselfe taught amongst men, 1 *Pet.* 3. 19. and *Iohn* 1. 5.

The *Principles* concerning the *Prophetical Office* of *Christ,* are,

1. That in *Christ* are all the treasures of Wisedome and Knowledge, *Colos.* 2. 3. *In whom are hid all the treasures of Wisedome and Knowledge.*

2. That it is *Christ* only, that reueales the *truth* out of the *bosome* of his Father, *Mat.* 11. 27. *All things are giuen vnto mee of my Father, and no man knoweth the Sonne but the Father: neither knoweth any man the Father but the Sonne, and hee to whom the Sonne will reueale him.*

Iohn 1. 18. *No man hath seene GOD at any time, the onely begotten Sonne which is in the bosome of the Father, he hath reuealed him.* Iohn

Iohn 6. 68. *Then* Simon Peter *answered him, Master, to whom shall we goe, thou hast the words of eternall Life.*

3. That *Christ* hath himselfe taught doctrine amongst Men, *Hebr.* 1. 2. *In these last dayes he hath spoken vnto vs by his Sonne.*

Esa. 61. 1. *The Spirit of the Lord God is vpon mee, therefore hath the Lord annoynted mee; he hath sent mee to preach good tydings vnto the poore, to binde vp the broken-hearted, to preach liberty to the captiues, and to them that are bound, the opening of the prison,* &c.

4. That hee hath reuealed the whole *counsell* of *God, Iohn* 15. 15. *For all things that I haue heard of my Father, haue I made knowne vnto you.*

Iohn 17. 8. *For I haue giuen vnto them the words which thou gauest mee, and they haue receyued them, and haue knowne*

surely that I came out from thee, &c.

Deut. 18. 18. *I will raise them up a Prophet from among their brethren, like vnto thee; and will put my words into his mouth, and hee shall speake vnto them all that I shall command him.*

5. That the Ministery in the *Church* is by authoritie from *Christ*, *Matth.* 23. 34. *Wherefore behold, I send vnto you Prophets, and Wise-men, & Scribes,* Ephes. 4. 11. *He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers,* &c.

2 Cor. 5. 20. *Now then are we Embassadours for Christ, as though GOD did beseech yee through vs, we pray you in Christs stead, that yee be reconciled to God,* &c.

6. That the whole efficacy of Doctrine, either recorded in Scriptures, or thence taught vnto

vnto Men, depends vpon *Christ*, 2 *Pet.* 1. 20. 21. *So that yee first know his, that no Propheſie in the Scripture is of any priuate motion:*

For the Propheſie came not in old time by the wit of man: but holy men of GOD ſpake as they were moued by the holy Ghoſt.

1 Cor. 3. 6. *I haue planted,* Apollos *watred, but GOD gaue the increaſe.*

7. That the *Propheſie* of *Chriſt* belongs generally vnto all Nations, *Iſaiah* 49. 6. *And he ſaid, it is a ſmall thing, that thou ſhouldeſt be my ſeruant to rayſe vp the tribes of* Iacob, *and to reſtore the deſolations of* Iſrael. *I will alſo giue thee for a light of the* Gentiles, *that thou mayeſt be my ſaluation vnto the end of the world*; though eſpecially *Chriſt* was ſent vnto the loſt ſheepe of *Iſrael*, Mat. 15. 24. *But he anſwered, and ſaid, I am not ſent but vnto the loſt ſheepe of Iſrael.*

Zach. 9. 10. *Hee shall speake peace vnto the Heathen, and his dominion shall be from Sea vnto Sea, and from the Riuer vnto the end of the Land.*

These *Principles* may serue:

1. For information, and that in diuers things:

First, we may hereby vnderstand the reason, why *Christ* is called the messenger, the *Angel* of the Couenant, the Word, Wisdome, the Minister of *Circumcision*, *Pastor*, *Doctor*, *Archbishop*; the *Apostle* of our profession, &c. namely, because of his *Prophetship*, and Ministery in reuealing Gods will to the *Church*.

2. Wee may here take notice of the dignitie of the Ministry; wee all serue vnder *Christ*, and haue our *Commissions* signed, and sealed by him. *Christ* himselfe was a Minister of *Circumcision*, *Rom.* 15. 8. And annointed to preach the Gospel, *Isai.* 61. 1. And

And hee worketh mightie things by the seruice of men, and that the calling might be the more honourable, hee would not write *Scripture* himselfe; nor continue his preaching, but left both to his seruants (so the *head* did dictate, and the *members* did write it.) Wherefore let men esteeme vs as the dispensers of the secrets of *Christ*, 1 *Cor.* 4. 1. 2. And be perswaded by vs, 2 *Corin.* 5. 20.

Thirdly, wee must hence know, that wee must depend vpon *Christ* only for doctrine needfull to saluation. There is but *one Law-giuer*: away with traditions and reuelations of mens owne hearts; if an *Angell* from heauen would teach vs otherwise, let him be accursed, *Galla.* 1. 8. *Iam.* 4. 12. Will any man teach GOD? *Iob* 21. 22.

4. Wee may heere see the

horrible estate of such, as will be still ignorant, and liue in their sinnes, hauing the Scriptures, and preaching in the name, and by the authoritie of *Christ*, *Iohn* 1. 10. *Iohn* 3. 19. Christ cryeth, but men regard not, *Prou.* 1. 20. *&c.*

5. Wee must take heed that we mistake not, and that in two things.

First, about the difference of *Christ*, and all others in teaching.

2. About the continuance of this *propheticall Office: Christ* teaching in his owne person, did excell all other, so as wee might truely say, Who teacheth like him? *Iob* 36. 22.

For first, hee taught with more authoritie, *Mat.* 7. 29. *For hee taught them, as one hauing authority, and not as the Scribes.*

2. Hee teacheth by his Spirit,

Spirit, not by ſound of words onely, or by Inke and Paper.

3. He graueth his words not in ſtone, but in the fleſhly Tables of mens hearts, 2 *Cor.* 3. 3. *&c.* And for the continuance of *Propheſie*, we muſt know, that it laſts but for this life: for in the other World *Propheſie* ſhall ceaſe, 1 *Cor.* 13. 8. *Loue doth neuer fall away, though that Propheſyings be abolished, or the Tongues ceaſe, or knowledge vaniſheth away.*

For *inſtruction*, and ſo theſe *Principles* may teach,

Firſt, all in *Generall*, and ſo diuers duties.

Firſt, with all carefulnes therefore to heare the voice of *Chriſt*, *Mat.* 17. 5. *Behold, there came a voyce out of the Cloud, ſaying, This is my beloued Sonne, in whom I am well pleaſed: Heare him.*

2. In all wants to runne vnto *Christ*, and pray that hee would teach vs, *Psalm.* 25. 5. *Leade me forth in thy truth, and teach mee: for thou art the GOD of my salvation: In thee doe I trust all the day*, &c.

Psalm. 143. 10. *Teach me to doe thy will, for thou art my GOD, let thy good Spirit leade mee into the Land of righteousnesse.*

3. But then, if wee would euer profit by *Christs* teaching, wee must be poore in Spirit, broken in heart, and mourne for our sinnes, *Isaiah* 60. 1. &c. *Malach.* 3. from the 1. to the 7. And make conscience to leaue all *sin*, & be renewed throughout, *Eph.* 4. 17. to 23.

4. To loue the House of GOD, where the Sonne of GOD exerciseth his prophecying, *Psa.* 84. 4. 10.

Blessed

Bleſſed are they that dwell in thine houſe, they will euer prayſe thee:

For a day in thy Courts is better, then a thouſand otherwhere; I had rather be a doore-keeper in the Houſe of my God, then to dwell in the Tabernacles of wickednesse. *Mat.*12.42. We ſhould long for it, and call vpon one another, *Iſaiah* 2.3.

5. To cleaue to the counſels, reproofes, doctrines, and exhortations of *Chriſt* in the execution of his office, *Iohn* 6. 68. And to receiue the truth with all full aſſurance, *Hebr.* 3. 6. 2 *Peter* 1. 19.

6. Not to be too buſie one againſt another in doubtfull, or indifferent things, *Iam.* 4. 11. 12. *There is one Law-giuer, which is able to ſaue and deſtroy; Who art thou that iudgeſt another man?*

Secondly,

2. Secondly, hence Ministers may learne diuers things:

1. Not to affect the praise of men for the greatnesse of their gifts, or glory of their worke. They must not be called *Rabbi*, seeing one is their Doctor, euen *Christ*, and they haue nothing, but what they haue receiued from him, *Matth.* 23. 8. But rather learne of *Iohn Baptist*, Iohn 3. 30. 31. who said, *He must increase, but I must decrease.*

2. When they *discharge* their *duties*; not to be affraid of *men*, or to be ouer-much carefull in their trouble, what to speake or doe. They should settle this in their hearts: for *Christ* will giue them a mouth and wisedome, which all their aduersaries shall not be able to gainsay, or resist; one haire of their head shall not perish, and therfore in patience they should possesse their soules, *Luke* 21. 14. to the 20. 3. To

3. To be diligent in the execution of their office, seeing they must make vp their accounts to *Christ*, whose *Embassadours* they are, and they should speake as the words of *Christ*, and not their owne words, Rom. 12.6.7.8.

Thirdly, here is singular consolation to all the godly from the *propheticall office of Christ*, and that if we consider three things:

1. What *Christ* will teach vs.

2. How he will teach vs.

3. Whom he will teach.

For the first, it may be an exceeding comfort that God hath giuen vs his Sonne to be our *Prophet*: for thereby wee may be assured, that he will be our *counsellor* in all estates, Isaiah 9. 6. He will teach vs to profit, Isaiah 33.22. And when we are deiected and broken in heart, and mourne for our corruptions,

ruptions, hee doth acknowledge it to be a part of his office to apply the Gospell to vs, and to proclaime the acceptable yeere of the *Lord*, and to poure vpon vs the oile of gladnesse for the Spirit of heauinesse.

2. For the second: *Christs* teaching is wonderfull comfortable: for the Scriptures shewes, that he will teach vs.

1. *Freely:* hee will giue vs our teaching, he stands not vpon hire, Iohn 17. 8. *For I haue giuen vnto them the words, which thou gauest me*, &c.

2. *Powerfully* and effectually, so as if our hearts were dead within vs, yet he will reuiue them, the dead shall heare his voice, Iohn 5. 25.

3. *Familiarly*, and with great delight, as a Mother would instruct her childe at home in a chamber, Canticles 8. 2.

4. *Fully:* keeping from vs nothing

nothing that may be needfull for vs, hee will teach vs all things, Iohn 15.15. *Henceforth call I you not seruants: for the seruant knoweth not what his Master doth, but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne vnto you.* Col. 2. 3. *In whom are hid all the treasures of wisedome, and knowledge,* &c.

5. *Grieuously*, and with a marueilous shining light of knowledge; that may rauish our harts and much affect vs, 2 Cor. 4.6. *For God that commanded the light to shine out of darkenesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.* 2 Cor. 3. 18. *But wee all behold as in a mirrour, the glory of the Lord with open face, and are changed into the same image from glory to glory, as by the Spirit of the Lord.*

6. *Confidently*: He will so teach

teach vs the truth, as he will be ready to iustifie it, as a neuer-failing, faithfull, and true witnesse, Reuel. 3. 14. *And vnto the Angell of the Church of the Laodiceans write, These things saith Amen the faithfull, and true witnesse, the beginning of the creatures of God.*

Isaiah 55. 4. *Behold, I gaue him for a Witnesse to the people, for a Prince, and a Master vnto the people, &c.*

7. *Inwardly*, as well as outwardly: to this end hee hath giuen vs the anointing, euen his spirit in our hearts to teach vs all things, 1 Iohn 2. 27. *But the anointing which ye receiued of him dwelleth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.*

8. *Compassionately* with singular tendernesse, fitting himselfe

selfe to euery ones nature and ability, Iohn 10. 11. *I am the good shepheard; the good shepheard giueth his life for his sheepe.*

Ezech. 34. 23. *And I will set vp a shepheard ouer them, and he shall feede them, euen my seruant Dauid, he shall feede them, and he shall be their shepheard,* &c.

Isaiah 40. 11. *He shall feede his flocke like a shepheard, he shall gather the lambes with his arme, and carry them in his bosome, and shall guide them with young,* &c.

For the third: It is exceeding comfortable, that he will teach all that come vnto him, euen all that are giuen to him of God, all the godly, of what *sex, condition,* or *nation* soeuer; *They shall be all taught of God, from the least to the greatest: Abcdaries,* as well as they of higher formes, Isaiah 54. 13. *And all thy children shall be taught* 3.

taught of the Lord, and much peace shall be to thy children.

Ier. 31. 34. *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know mee from the least of them vnto the greatest of them, saith the Lord.*

And therefore let vs obserue these thing, and acknowledge this goodnesse, and receiue his testimony: for thereby wee seale, that God is true, Iohn 3. 33. *Hee that hath receiued his testimony, hath sealed, that God is true*, &c.

Thus much of his *propheticall* office.

CHAP. XIX.

Of the Priestly office of Christ.

THE Priestly office of *Christ* followes, which

tha

that part of his function, whereby he maketh ſatisfaction vnto God for men.

This office in the execution of it hath in it three things; or there be three things *Christ* muſt doe, as the *Prieſt* of the *Church*.

1. He muſt obey the Law of God perfectly.

2. He muſt make expiation for our ſinnes by ſacrificing to God.

3. He muſt make interceſſion for vs.

First, of the *principles* that concerne his obedience; there are foure things we are bound to beleeue concerning the obedience of *Christ*: 1.

First, that hee was without *ſinne* in his nature, Ioh. 8. 46. *Which of you can rebuke mee of ſinne?*

2 Cor. 5. 21. *For hee hath made him to be ſinne for vs, which knew no ſinne.*

1 Pet.

1 Pet. 1. 19. *But with the precious bloud of Christ, as of a Lambe vndefiled & without spot.*

1 Pet. 2. 22. 23. *Who did no sinne, neither was there guile found in his mouth, &c.*

Heb. 4. 15. *For we haue not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne, &c.*

Secondly, that he fulfilled the whole law of God perfectly in all his actions: Hence called the holy one, and the holy *Childe Iesus*, Acts 2. 27. *Because thou wilt not leaue my soule in hell, neither wilt suffer thine holy one to see corruption*, Act. 13. 35.

Act. 3. 14. *But ye denied the holy one, and the iust.*

Act. 4. 27. *For doubtlesse against thine holy Sonne Iesus, whom thou hast annointed, &c.*

30. *So that thou stretch forth thine hand, that healing,*

and

and signes, and wonders may be done by the name of thine holy Sonne Iesus.

1 Ioh. 2. 20. *But yee haue an ointment, from him that is holy, and ye haue knowne all things.*

3. Thirdly, that he fulfilled the law, not onely for himselfe, but for vs, and for our sakes, Rom. 8. 3. 4. *For (that that was impossible to the Law, in as much as it was weake because of the flesh) God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh,* &c.

That the righteousnesse of the law might be fulfilled in vs, which walke not after the flesh but after the Spirit.

Rom. 10. 4. *For Christ is the end of the law, for righteousnes vnto euery one that beleeueth.*

Rom. 5. 18. *Likewise then, as by the offence of one, the fault came on all men to condemnation; so by the iustifying of one, the*

the benefit abounded toward all men to the iustification of life.

4. That this righteousnesse of his is an euerlasting righteousnesse; that is, such a righteousnesse as serues for the *Elect* of all ages, and such a righteousnesse as cannot be lost, Dan. 9. 24. *Seuenty weekes are determined vpon thy people, and vpon thine holy City to finish the wickednesse, and to seale vp the sinnes, and to reconcile the iniquity, and to bring in euerlasting righteousnesse.*

The vses may be,

1. For *Consolation:* for hereby all the faithfull may be assured, that though they be very vnrighteous in themselues, yet they are made the righteousnesse of God in him, Ierem. 23. 6. *In his dayes Iuda shall be saued, and Israel shall dwell safely, and this is the name whereby they shall call him, The Lord our righteousnesse.*

2 Cor. 5. 21. *For hee hath made him to be sinne for vs, which knew no sinne, that wee should be made the righteousnesse of God in him.*

He is the end of the law to euery one that beleeueth: wee haue as certaine *iustification* to life by his obedience, as euer we were subiect to death by *Adams* disobedience, Rom. 5. 19. *For as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous.*

And if his righteousnesse be ours, how rich are wee? and how ought our hearts to be established in his well-doing? &c.

Secondly for *instruction*: and so it should worke in vs two things: 2.

First, an establishment of faith in our reconciliation, and a willing yeelding of our selues to acknowledge this free gift of

of God in his Sonne, 2 *Cor.* 5. 21. *Rom.* 10.4.

Secondly, an imitation of his marueilous holineſſe: a ſtriuing to expreſſe his vertues, that we may be holy as hee is holy; for he communicates the benefit of his obedience onely to ſuch as liue iuſtly, and walke not after the fleſh, but after the ſpirit.

Rom. 8.4. *That the righteouſneſſe of the law might be fulfilled in vs, which walke not after the fleſh, but after the ſpirit.*

1 Pet. 2. 9. *But ye are a chooſen generation, a royall prieſthood, an holy nation, a peculiar people, that ye ſhould ſhew forth the vertues of him, that hath called you out of darkeneſſe into his marueilous light,* &c.

Matth. 11. 29. *Take my yoke on you, and learne of mee, that I am meeke and lowly in heart, and yee ſhall finde reſt vnto your ſoules,* &c.

2 Cor.

2 Cor. 5. 17. *Therefore if any man be in Christ, let him be a new creature*, &c.

Thirdly, for humiliation to all ſtubborne-hearted wicked Men, that *deny this holy one*, partly by their vnbeleefe, when they regard not his words, whom they can conuince of no ſinne, *Iohn* 8. 46. 3.

And partly by wicked life, keeping out all conformity with *Chriſt*; as alſo by chuſing rather to liue in wicked company, then to cleaue to *Chriſt*: Is not this to deny the holy-one, and to chuſe a Murtherer to be giuen them? *Act.* 3. 14. What communion betweene *Chriſt* and *Belial*? between his righteouſneſſe, and ſuch vnrighteouſneſſe?

Thus much of his obedience to the Law.

CHAP. XX.

Of the expiation of ſinne.

THe *Principles* that concerne the expiation of ſin follow.

This expiation was made by the paſſion of *Chriſt*, concerning which wee muſt beleeue theſe things of neceſſity:

1. That the paſſion of *Chriſt* was by the Decree and euerlaſting fore-appointment of *God*, *Act.* 2. 23. *Him, I ſay, haue yee taken by the hands of the wicked, being deliuered by the determinate counſell and fore-knowledge of God*, &c.

2. That the ſufferings of *Chriſt* were for our ſinnes, and for our ſakes, ſo as hee bare all our iniquities, 1 *Peter* 2. 24. *Who his owne ſelfe bare our ſinnes in his body on the Tree, that we*

being deliuered from sinne, should liue in righteousnesse, by whose stripes yee were healed, &c.

Isaiah 53.5. *But he was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was vpon him, and with his stripes we are healed.*

8. *For the transgression of my people was he plagued, &c.*

12. *Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because he hath powred out his soule vnto death: and he was counted with the transgressors, and he bare the sinne of many, and prayed for the trespassers.*

Rom. 4.25. *Who was deliuered to death for our sinnes, and is risen againe for our iustification.*
1 Cor. 5.7. *For Christ our Passouer is sacrificed for vs.*

3. That by his passion hee did pacifie God, and make expiation for all our sinnes, *Mat.*

17. 5. *This is my beloued Sonne, in whom I am well pleased, heare him.*

Ephes. 5. 2. *And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs to bee an offering, and a sacrifice of a sweete smelling sauour vnto God.*

1 Iohn 2. 1. *My Babes, these things write I vnto you, that yee sinne not: and if any Man sinne, we haue an Aduocate with the Father, Iesus Christ the iust, and he is the reconciliation for our sinnes.*

4. That in his owne person he fulfilled and finished all sufferings needfull for our saluation: hee did it once for all, 1 Peter 3. 18. *For Christ also hath once suffered for sinnes, the iust for the vniust, that hee might bring vs to God.*

Hebr. 9. 28. *So Christ was once offered to take away the sins of many, and vnto them that looke*

looke for him, shall he appeare the second time without sinne, vnto saluation.

Heb. 10. 11. 12. *And euery Priest appeareth daily ministring, and oft times offereth one manner of offering, which can neuer take away sinnes.*

But this Man after he had offered one sacrifice for sinnes, sitteth for euer at the right hand of God.

5. That the passion of *Christ* is a sufficient price for the sins of the whole World, *Ioh.* 1. 29. *Behold the Lambe of GOD, which taketh away the sinnes of the World.*

6. That *Christ* suffered extreame things for vs, euen the most grieuous things could be imagined: as,

1. A marueilous priuation of his owne glory, abasing himselfe, that was in the forme of God, to liue amongst men, without shew-

ing that fulnesse of Maiesty and glory which was in his nature, *Iohn* 17. 5. *And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee, before the World was.*

2. Most base entertainement in the World, such as extreame pouerty in his birth and life, *Luke* 2. 12. *And this shall be a signe to you, yee shall find the Child swadled, and laid in a Cratch.*

Matth. 8. 20. *But Iesus said vnto him, the Foxes haue holes, and the Birds of the Heauens haue nests, but the Sonne of man hath not whereon to rest his head.*

Exile, and flying before his enemies, *Matth.* 2. 14 *So he arose, and tooke the babe and his mother by night, and departed into Egypt.*

Mark. 3. 6. 7. *And the Pharisies departed, and straight*

straight way gathered a Councell, with the Herodians, against him, that they might destroy him.

But Iesus auoyded with his Disciples to the Sea, &c.

Iohn 11.54. *Iesus therefore walked no more openly amongst the Iewes, but went thence, &c.*

Iohn 8. 59. *Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple.*

Slanders, and extreame indignitie, called a *Samaritan*, a Glutton, a Seducer, a Traitor; despised, mocked, buffeted, rayled on, beaten, betrayed, and sold by his own seruant, and that for a base price, forsaken of his owne Disciples, denyed, and renounced by oath, falsly accused, whipped, spit vpon, taken, and bound as a Malefactor, &c. as the Storie

of the *Euangelists* shew, &c.

3. Imputation of the sins of all the *Elect* vnto him; so as the guilt of them was laid vpon him, & he sustayned their person. This is a wonderfull abasement, *hee was made sinne for vs, that knew no sin in himselfe*, 2 *Cor.* 5. 21.

4. Fearfull agonies in his very soule, arising

First, from seuerall conflicts and tentations from diuels, *Hebr.* 2. 18. *Hebr.* 4. 15. But especially set vpon with all their fury inuisibly when hee was on the Crosse, *Coloss.* 2. 15. *And hath spoyled the principalities and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same Crosse.*

Secondly, from the pouring out of the vials of Gods wrath for sinne, which befell

befel him chiefly in the garden, when he swet bloud for very anguish; and on the Crosse when he cryed, *My God, my God, why hast thou forsaken me?*

5. A most miserable manner of death: to dye as a condemned man, and condemned too both by *Iewes* and *Gentiles*: to die such a cursed death, as the death of the Crosse, which was both by God and man designed out, as the most ignominious kind of death, and to be put to death in the middest of such *malefactors*, being reckoned amongst sinners, *Esay* 53. 12. *Therefore will I give him a portion with the great, and hee shall divide the spoyle with the strong, because he hath powred out his Soule unto death, and hee was counted with the Transgressors,*

and hee bare the sinne of many, and prayed for the trespassers. And to suffer the nayling of his body, yea and the effusion of his most precious bloud.

These are exquisite things. The consideration whereof may serue both for *instruction*, *information*, and *consolation*.

1. For instruction, & so it may teach vs diuers dueties which we should performe.

1. To *Christ himselfe*.
2. To our *neighbours*.
3. To our *selues*.

The meditation of the *passion* of *CHRIST* should inflame in vs a desire and resolution:

1. To acknowledge the maruellous mercies of our Sauiour, and to confesse his praises, and to adore his name, that could be willing to suffer such things for vs, *Phil.* 2. 11.

Euery

Euery tongue should confesse, that Iesus Christ is the LORD, vnto the glorie of GOD the Father.

Esa. 63. 1. 2. 7. 8. *Who is this that commeth from Edom with redde garments from Bozra, he is glorious in his apparell, and walketh in his great strength,* &c.

I will remember the mercies of the Lord, and the prayses of the Lord, according vnto all the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

2. To mourne affectionately for our sinnes, that haue so pierced the Sonne of God, as we are taught, *Zacha.* 12. 12. They are the nayles that pierced, and the Lance that let out his heart-bloud: Wouldest thou not be grieued, if thou

thou haddest killed thine own brother?

3. To sinne no more, but for euer to be afraid of crucifying the Sonne of God againe, *Rom.* 6. 6. *Hebr.* 10. 24. *&c.* But rather to liue to him that dyed for vs, and to deuote both soules and bodies vnto his seruice, 2 *Cor.* 5. 15. *Hee dyed for all, that they which liue should not henceforth liue vnto themselues, but vnto him which dyed for them, and rose againe.*

1 Peter 2. 24. *Who his owne selfe bare our sinnes in his body on the Tree, that wee being deliuered from sinne, should liue in righteousnesse.*

4. To loue him with our vtmost affections, and with all the sincerity of our hearts, accounting them accursed, that loue not the *Lord Iesus*, 1 *Cor.* 16. 22. *Eph.* 6. 23. 1 *Peter* 1. 9. Shal the *Father* loue *Christ* for his willingnesse to dye for his sheepe,

sheepe, and shall not wee? Iohn 10. 17. 18. *Therefore doth my Father loue me, because I lay downe my life*, &c.

To come willingly at the time of the assemblies of his Army vnder his colours in holy beauty. When wee see the banners of *Christ* crucified, displaied, we should runne with all readinesse, professing our homage, and willingnesse to liue and die in his seruice; *the youth of his wombe*, that is, such as are begotten of his loynes in the Gospell, should for multitude flocke to the house of God, as thicke *as the dew* that falles from heauen *in the morning*; so thicke, that the concourse of *Christians* should now be like a very mist of dew, Psalm. 110. 2. 3. 4.

6. Not to be the seruants of men; that is, to be bound to no mans example, will, lusts, humours, likings, but to be free

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free vnto the seruice of *Iesus Christ* onely, who hath paid for vs so deare a price, 1 Cor. 7. 23. *Ye are bought with a price: be not the seruants of men.*

7. To suffer any thing for his sake, that hath suffered so great things for vs: so as wee could be willing to forsake father and mother, brother and sister, house and land, and all for his sake, and for the Gospell.

8. To celebrate the memorie of his death & passion with all reuerence, honour, and hearty affection: this is that wee should doe in the receiuing of the Sacrament, which doth crucifie *Christ* before our eyes, and shew vs how he was taken, broken, giuen, and slaine for our sakes; shall we not doe this in remembrance of him? shall we not eate the sweet flesh of this immaculate Lambe, with the sower hearbs of contrition, and

and griefe for our sinnes and vnworthinesse? shall wee not at this feast put away all leauen out of our dwellings? God forbid, we should dare to eate of this bread, or drinke of this cup vnworthily, and so make our selues guilty of the body and bloud of *Christ*: rather let vs examine our selues, and so let vs eate in remembrance of him, iudging our selues, that we be not condemned of the Lord. Thus of the first sort of duties.

Secondly, the mediation of *Christs passion* should direct vs, and stirre vs vp to the care of diuers things in our carriage one towards another, and these duties are either *Generall* to all, or speciall to some.

There are foure generall duties we should learne from the passion of *Christ*:

The first is *harmelessnesse*: seeing *Christ* our Passeouer is sacri-

sacrificed for vs, wee should keepe the feast with vnleauened bread of sincerity & truth, and put away all leauen out of our dwellings, euen all leauen of malice and naughtinesse, all vile affections one against another, 1 *Cor.* 5. 7. 8.

The second is *humilitie*: the same minde should be in vs that was in *Christ Iesus*; who being equall with God, was content for our sakes to make himselfe of no reputation, taking vpon him the forme of a seruant; wee should in lowlinesse of minde each esteeme others better then our selues, doing nothing through strife or vaine-glory, looking not on our owne things, but euery one also on the things of others, making our selues equall to them of the lower sort, being of one accord, of one minde. If we would learne any thing of *Christ*, wee must learne

learne lowlineſſe, and meekeneſſe of him, *Philip.* 2. from the 2. to the 9. *Matthew* 11. 29.

The third is *loue*, and that in the feruency and conſtancy of it, refuſing no paines, nor dangers to ſhew our affection to the brethren: we ſhould walke in loue, as *Chriſt* loued vs, and gaue himſelfe a ſacrifice of ſweet ſmelling ſauour to God for vs, *Epheſ.* 5. 1. 2. Yea, our liues ſhould not be deare to vs to declare our loue to the brethren: but as *Chriſt* laid downe his life for vs, ſo ought wee to lay down our liues for the brethren, 1 *Iohn* 3. 16. *Hereby haue we perceiued loue, that hee laid downe his life for vs: therefore wee ought alſo to lay downe our liues for the brethren.*

The fourth is *pity*, and that in ſpecial to ſuch as ſuffer in ſoule: If there be any bowels in vs, the remembrance of the agony of

Chriſt

Christ in the Garden, and on the Crosse, should make vs with more tendernesse of heart pitty them, that for the griefe and feare of their hearts crye out, that *God* their *God* hath forsaken them. If *Christ* needed an *Angell* to comfort him, what neede haue these of comfort? The marueilous feare and distresse *Christ* was in, sheweth that these kindes of sufferings of *spirit* be the most grieuous distresses.

Thus in generall.

In the fifth to the *Ephesians*, this marueilous loue of *Christ* to the Church shewed in his passion, is vsed as a motiue to perswade husbands to loue their wiues, and in all deerenesse of affections to cherish them, and prouide for them; denying themselues, that they may profit and content them, as *Christ* did, when hee gaue himselfe not onely to the Church,

Church, but also for the Church, *Ephes.* 5. 25. &c.

Thus of the duties also to others.

3. Thirdly, the mediation of these *principles* about the *passion* of *Christ*, should excite vs to practice and care of diuers duties, that concerne our selues, as

First, we should here learne to ioy and glory in the Crosse of *Christ* aboue all things. The remembrance of the loue of *Christ* herein, and our wonderfull deliuerance from the vnspeakable dangers we were in, by reason of our sinnes, should breed in vs a marueilous inward and hearty exulting in this expiation of sinnes by the passion of *Christ*. Thus *Paul*; *God forbid I should reioyce in any thing, but the crosse of Christ*, Gal. 6. 14.

2. Wee should (while wee liue) haue more care of our pretious

precious soules; the price paied to ransome them, should teach vs their worthes, and to know that they are things, must be looked to with more care then ordinary. There was more giuen to redeeme a soule, then needed to be giuen to buy the whole World, yea, many worlds. We are wont to be exceeding carefull to keepe such things as cost deere, with all circumspection; neuer any thing cost more then the soule; and therefore nothing must bee so attended as the soule, which is committed to thee to preserue, till the day of *Christ*.

Thirdly, these extreame things, *Christ* hath suffered for vs, to shew his loue to vs, should make vs for euer trust him, and rely onely vpon him, as the life of our liues, and the breath of our nostrils, so as we should alwayes resolue with

the

the *Apostle Paul*, Gal. 2. 20. that *the life we now liue in the flesh, we will liue by the faith of the Sonne of God*, who shewed his *loue* to vs, by *giuing himselfe for vs*, Phil. 1. 21. *For Christ is to me both in life, and in death aduantage.*

4. These terrible agonies and sufferings of *Christ* should make vs liue in feare, and spend the time of our soiourning here in a singular feare to offend GOD any more by our sinnes; yea, seeing we were to be washed in bloud, before we could be cleane, we should be desirous to get such purity, as that if it were possible, wee might not haue a spot, or wrinkle of *sinne* about vs, 1 *Pet.* 1. 17. 18. 19. *Passe the time of your dwelling here in feare:*

Knowing that yee were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation receiued

by

by the traditions of the Fathers: but with the precious blood of Christ, as of a lambe vndefiled, and without spot.

Ephes. 5. 26. *That hee might sanctifie it, and cleanse it by the washing of water through the word.* 27. *That hee might make it to himselfe a glorious Church, not having spot, or wrinkle, or any such thing: but that it should be holy, and without blame, &c.*

5. Wee may here learne an excellent way, how to mortifie sinne, and destroy the power of any corruption. Look how God did with sinne, so should we: but God vsed crucifying, as the best medicine to kill the force and guilt of it, and so should we. Hence it is, that the terme of crucifying is giuen vnto the mortification of sinne. Galat. 5. 24. *For they that are Christs, haue crucified the flesh with the affections, and the lusts,* &c. We are therefore counsel-

led

led to crucifie the flesh accordingly in many places of Scripture. Now that wee may crucifie our sinnes:

1. We must haue them to the Crosse of *Christ*, force them before the tree, on which hee suffered; it is such a sight as *sinne* cannot abide. It will begin to die within a man vpon the sight of *Christ* on the Crosse: for the Crosse of *Christ* accuseth sinne, shames sinne, and by a secret vertue feedes vpon the very heart of *sinne*.

2. We must vse *sinne*, as *Christ was vsed*, when he was made sinne for vs; we must lift it vp, and make it naked by confession of it to God; wee must pierce the hands, and feete, and heart of it by godly sorrow, and application of threatnings against it, and by spirituall reuenge vpon it.

The hands, I say, in respect of *operation*, that it may worke no more.

more. The feet in respect of progression, that it may raigne no longer; and the heart in respect of affection, that it may be loued no longer. And thus as wee should vpon all occasions, so especially in the preparation to the Sabbath, and when we are to keepe a Passeouer to the *Lord*. That was the time chosen to crucifie *Christ* in, and certainely it is a wonderfull fit time for vs to execute this worke of mortification vpon our sinnes.

Lastly, this doctrine of the passion of *Christ*, should wonderfully arme vs with *patience* in all afflictions. The *Captaine* of our saluation was consecrate through afflictions, *Heb.* 2. 10. *For it became him, for whom are all things, and by whom are all things, seeing that he brought many children vnto glory, that he should consecrate the Prince of their saluation through affliction.*

affliction. Though he were the Sonne, yet he learned obedience by the things he suffered, *Hebr.* 5. 8. For as much as CHRIST hath suffered for vs in the flesh, we should arme our selues with the same mind, 1 *Peter* 4. 1. For we are hereunto called, and CHRIST suffered for vs, leauing vs an example, that we should follow his steps in doing well, and taking it patiently, when we suffer euill, 1 *Peter* 2. 19. 20. 21. &c.

Afflictions are the markes of Christ, and wee should glory in it alwayes to beare about in the body the dying of the *Lord Iesus*, 2 *Cor.* 4. 10. *Gallat.* 6. 17. And GOD hath predestinated vs, that wee should be conformed to the Image of his Sonne in sufferings, *Rom.* 8. 29. And therefore if we will raigne with *Christ*, wee must suffer with him, 2 *Tim.* 2. 12.

Let vs therefore be fully perswaded to take vp our crosse also daily, and follow him, *Luk.* 9. 23. Let vs therefore also go forth to him without the camp bearing his reproach, *Heb.* 13. 13. And with patience runne the race that is set before vs; looking to him, that being the author, and finisher of our faith, endured such contradiction of sinners against himselfe, endured the crosse, despised the shame, and resisted euen vnto bloud, *Heb.* 12. 1. 2. 3. 4. We should neuer therefore be weary, or faint, hauing such a patterne before vs, and knowing the end God gaue to him, and hath promised to vs, and accomplished in the experience of others of his Seruants; but euen learne to obey GOD in this commandement about afflictions, as well as any other.

Thus of the Vses for *Instruction*:

tion: the Vses for *Information* follow.

The doctrine of the *passion* of *Christ* may enforme vs in diuers things, as

First, concerning true felicitie in the negatiue consideration of it: for in as much as *Christ* had so little to doe with the World, and spent his daies so without the profits and pleasures of this life, it shewes, that his Kingdome was not of this World, and that the best treasures lye not in these things; and besides, that one may bee truely blessed, and yet bee extreamely destituted of these outward comforts of life.

Secondly, concerning the dangerousnesse of the Doctrine of the *Papists*: for these *principles* shew vs, that we must for euer separate from them, if they persist in their heresies: for they teach vs, that *Christ*

did not once for all fully sacrifice to God, but that the sacrifice must be renewed daily in the Masse, contrary to the expresse wordes of the Text, *Hebr. 9. 26. 28. For then must he haue often suffered since the foundation of the World: but now in the end of the world hath hee appeared once to put away sinne by the sacrifice of himselfe:*

So Christ was once offered, to take away the sinnes of many.

Heb. 10. 11. 12. *And euery Priest appeareth daily ministring, and oft times offereth one manner of offering, which can neuer take away sinnes:*

But this Man after hee had offered one sacrifice for sinnes, sitteth for euer at the right hand of God.

And besides, they teach, that men may make satisfaction to God for their sinnes by their owne workes, & by the works of the Saints.

Thirdly,

Thirdly, concerning the most wofull condition of wicked men that liue in their sinnes, they may fully see, how they shall speede with God by this that befell *Christ*. If God spared not his onely begotten Sonne, that was but a suretie for sinne, will hee spare them that are principalls? would not God find out such a mercy to *Christ*, as to free him from such extremities; and do they trust to a mercy in God neuer reuealed in the Word, neuer shewed to *Christ*? was not *Christ* able without such wofull tortures to beare the wrath of GOD, and doe they thinke to be able to endure those Riuers of Brimstone, and Fire in *Hell*?

4. Concerning a singular and new way of obedience in *CHRIST*: if we will needes haue workes of *Supererogation*, let vs acknowledge them

onely in *Christ*: for the Doctrine of his *Passion* tels vs of an obedience to a commandement of God, that was not in the Morall Law; and that was his speciall submission to that singular will of his Father, in being that one that should die for the people, to expiate for other mens sinnes, is a speciall kinde of righteousnesse, not mentioned in the Law.

5. Concerning the offence of the crosse, though both *Iews* and *Gentiles* stumbled at this Doctrine at the first; yet wee see there is no reason why wee should be troubled at the abasements of *Christ*, but rather to rejoyce, and wonder at the dreadfull expiation was made to God for vs in them. For thus it behooued him to suffer, as all the *Prophets* from *Moses* haue witnessed, 1 *Cor.* 1. 23. *Luke* 24. 45. 46.

Thus of the Vse for Information. The

The *Consolations* follow.

The Doctrine of the *passion* of *CHRIST* is exceeding comfortable, and that both in generall and particular *consolations*.

It is generally comfortable:

Firſt, in reſpect of the eſtabliſhment of our hearts, in the aſſurance that *Ieſus* of *Nazareth* was the true *Meſſias* promiſed to the Fathers. Which may appeare; if wee conſider but the Hiſtory of his *Paſſion*, in as much as in him were fulfilled all thoſe ſignes foretold in the ſeuerall ages of the old Church. The old propheſies were all accompliſhed in him. The Scepter was now departed from *Iuda*, fore-told, *Geneſ.* 49. 10. They diuided his garments, and caſt lots vpon his veſture, according to *Pſalm.* 22. 8. They pierced his hands and feet, *Pſal.* 22. 16. The chiefe builders refuſed him,

according to *Psalm.* 118. 22. In his arraignement he was silent, and opened not his *mouth*, according to *Esa.* 53. 7. Hee was reckoned amongst the Wicked in his death, according to *Esa.* 53. 12. They gaue him gall and Vinegar to drinke, according to *Psalm.* 69. 21. He accomplished the meaning of the sacrifices in shedding his bloud, and suffering without the *campe*. *Hebr.* 9. 14. *Heb.* 13. 11. 12.

Secondly, if we consider the effects of his passion: for from hence flowes to vs, and euery beleeuer,

First, the purchase both of our soules and bodies, 1 *Cor.* 6. 20. *For yee are bought for a price: therefore glorifie GOD in your body, and in your Spirit: for they are Gods.*

Rom. 7. 4. *So yee, my brethren, are dead also to the Law, by the body of Christ, that yee should*

should be vnto another, euen vnto him, that is rayſed vp from the dead, that wee ſhould bring forth fruit vnto God.

2. The ratification of the eternall Couenant, *Heb.* 9. 16. *For where a teſtament is, there muſt be the death of him that made the teſtament,* &c.

3. The reconciling of vs to GOD, *Rom.* 5. 10. *For if when wee were enemies, wee were reconciled to GOD by the death of his Sonne, much more being reconciled, wee ſhall be ſaued by his life,*

1 Pet. 3. 18. *For Chriſt alſo hath once ſuffered for ſinnes: the iuſt for the vniuſt, that he might bring vs to God,* &c.

4. The aboliſhing of *ſinne*, both in reſpect of the remiſſion of the guilt, 1 *Ioh.* 1. 7. *The blood of Ieſus Chriſt his Son cleanſeth vs from all ſinne.*

Matth. 26. 28. *For this is my blood of the new Teſtament, that*

is shed for many, for the remission of sinnes. And sanctification against the power of it, *Ro.* 6. 6. *Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serue sinne,* &c.

5. The swallowing vp of death, 1 *Cor.* 15. 54. *So when this corruptible hath put on incorruption, and this mortall hath put on immortality: then shall bee brought to passe the saying that is written: Death is swallowed vp into victory.* Vanquishing him that had power of death, freeing vs that were in *bondage* to the feare of death, *Hebr.* 2. 14. 15. *For as much then as the Children are partakers of flesh and blood, hee also himselfe likewise tooke part with them, that he might destroy, through death, him that had the power of death, that is, the Diuell.*

And that he might deliuer all them,

them, which for feare of death were all their life time ſubiect to bondage.

2 Tim. 1. 10. *But is now made manifeſt by the appearing of our Saviour IESVS CHRIST, who hath aboliſhed death, and hath brought life and immortality vnto light, through the Goſpell,* &c.

6. Liberty to enter into the moſt holy place of Heauen, by a new and liuing way, *Hebr.* 9. 12. *Neyther by the blood of goats and calues, but by his owne blood entred hee in once vnto the holy place, and obtayned eternall redemption for vs.*

Hebr. 10. 19. *Seeing therefore, brethren, that by the blood of Ieſus wee may be bold to enter into the holy place.*

Thirdly, if wee conſider the order of *Prieſt-hood*, of which hee was in offering this ſacrifice. He was a Prieſt after the order of *Melchiſedeck*, and not after

after *Aaron*, Psalm. 110. 4. *The Lord sware and will not repent, thou art a Priest for ever, after the order of Melchisedeck.*

Heb. 7. all the Chapter.

Of all the Priests that were types of *Christ*, *Melchisedeck* was the most lively and noblest type, and did most fully shadow out both the person and office of *Christ*: For by *Melchisedeck* three most comfortable things in *Christ* were shadowed out:

The first was his dignity: he was so a *Priest*, as he was a *King* also, able to feede and nourish the most mighty on earth, as the King of *Salem* did *Abraham*.

The second was the efficacy of his Priest-hood, noted in two admirable benefits flowing from his obedience and passion, *viz. Righteousnesse* and *Peace*: Righteousnesse, for he is the *Lord* our righteousnesse:

Peace,

Peace, in that he fully pacified Gods anger for our sinnes, as our attonement, and so he was indeed that King of *Zedech*, that is, of righteousnesse: and of *Salem*, that is, of Peace.

The third was the eternity of his Priesthood; he is a Priest for euer, he dyeth not, as did the sonnes of *Leui*, nor doth the efficacy of his Priesthood euer cease. The holy Ghost of purpose concealeth the mention of the birth and death of *Melchisedeck*, that so he might be the fuller type of *Christ*, who had no father as man, nor mother as God; and of his dayes there is no end; which last thing is the speciall consolation, for which I alleaged this type. There is no time wherein we can want the benefit of *Christs* sacrifice, if we haue accesse to God, and the throne of his grace; and the rather because God hath sworne, and will

will not repent, *Psalm.* 110.4.

Thus in generall.

In particular, there are many excellent comforts may be raised from the passion of *Christ*, for

First, hence we may gather a matchlesse testimony, and vndoubted, of the infinite loue of God to man, in that he spared not his owne Sonne, but gaue him to the death for vs, *Ioh.* 3. 16. *For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him should not perish but haue euerlasting life*, &c.

1 Ioh. 4. 9. *In this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the world, that we might liue through him*, &c. Which may likewise assure vs, that there is nothing can be good for vs, but he will certainly giue it vs also, *Rom.* 8. 32. *Who spared not his owne Sonne, but gaue him for*

vs

vs all to death, how shall hee not with him giue vs all things also?

Secondly, shal we euer doubt our freedome from condemnation, that know from hence what a price was paid for discharge of our debts by such a surety? How can we be so vilely infected with vnbeliefe, as to feare arresting, or imprisonment, or vndoing, when all is in *Christ* so fully and exquisitely satisfied to the very vttermost farthing? How could the surety haue euer escaped such *iustice* in God, such malice in men, and *diuels* (the sargeants and iaylors) if he had not most abundantly payed all could be demanded? 2.

Thirdly, what an encouragement may this be to beleeue what *Christ* saith to vs? was not he a faithfull witnesse, and teacher, that sealed his doctrine with his bloud? great therefore is the infallibility of the Gospell, 3.

ſpell, that truth which is according to godlineſſe, and to be receiued with all full aſſurance without wauering or feare, *Reuel.* 1.5.

Fourthly, ſhall not his example comfort vs in all trials, eſpecially when wee ſuffer the extreameſt things can befall vs in this life? what are thoſe to the ſufferings of *Chriſt?* and with what compaſſion will he receiue vs in affliction, that was ſo afflicted himſelfe? *Eſa.* 63. 1–9. &c.

And in particular, it may eaſe in paines, and in death it ſelfe, to remember the dolours of *Chriſt*, eſpecially conſidering that from thence flowes a vertue to helpe vs in all our pangs and diſtreſſes, in life and death.

Laſtly, there are many particular comforts may be gathered from the manner of his ſufferings, and diuers particula-

cularities in them: as

1. He suffered in *Ierusalem*, and so both fulfilled the types of the old Testament (for there was *Isaac* offered vp, and there the sacrifices were slaine) and also signified vnto vs, that hee had obtained for vs the vision of eternall peace, which the name *Ierusalem* importeth.

Secondly, hee suffered the first part of his chiefe passion in a garden, to comfort vs in the abolishing of the first *sinne*, which was committed in a Garden, and imputed to *Christ*.

Thirdly, hee was betrayed, taken, bound, and forsaken, and all for vs: he was betrayed, to expiate our treason in *Adam*: hee was taken, to restore vs captiues: he was bound, that wee might be loosed: hee was forsaken of all, euen of his owne best Disciples, to let

vs

vs know, that hee alone did performe the worke of satisfaction and redemption for vs. *Esa.*63.3.

Fourthly, he was arraigned & condemned both by *Iewes* and *Gentiles* in the *consistory* of the Priests, and at the *tribunall* of *Pilat*, thereby to notifie both to Iewes and Gentiles, that hee was giuen to sacrifice for the sinnes of both, and to signifie that he was the true *Messias*, or *Shiloh*, because now the Scepter was departed from *Iuda*, *Gen.* 49. 10.

5. His silence to the most accusations shewes: 1. that hee was a greater person then hee that iudged him: Secondly, that he fulfilled the Scriptures, that said hee opened not his mouth, *Esa.*53.7. 3. That he suffered for our euill words, but especially it assures vs, that he suffered them as our surety, in that hee did endure the imputa-

putation of such monstrous crimes, and yet held his peace.

6. Hee was whipped, and crowned with thornes; he was whipped, to deliuer vs from both spirituall, corporall, and eternall scourges that was due vnto vs.

The crowne of thornes may signifie:

1. That hee expiated our ambition in *Adam*.

2. That he might merit for vs an eternall crowne.

3. That he would gather a kingly people out of the most thorny and hurtfull nations, which as a crowne should compasse God about in seruing and honouring him.

4. That hee had borne our thorny cares, and therefore wee should cast all our care vpon him.

7. He was clothed with a purple garment, and a reed in his

his hand, which both ſignified that hee was a King, though they did it in ſcorne. His purple garment ſhewes, that hee was that great Warrior, which was fore-ſpoken of, when they ſaid, Who is this that comes from *Edom* with red garments? &c. *Iſaiah*, 63. 1. to 7. The reed was two wayes comfortable: for firſt it ſhewed, that this was he, that ſhould breake the Serpents head: for a reed is the moſt mortall thing to a Serpent, as the learned record, and therewith they were vſed to kill them; and beſides by a reed, as by a pen he did blot out the hand-writing in the debt-book that was againſt vs.

8. He ſuffered in *Golgotha*, a place of dead mens bones, in which the moſt notorious offenders did ſuffer their puniſhment, that ſo hee might raiſe vp the Banner of *Iuſtification*, euen in the very place of

conta-

contamination,& damnation.

9. He was vnclothed, and made naked to satisfie for the sin of our first parents, who were spoyled of the garment of innocency; and to deliuer vs from sin and mortality, of which the garments of skinne giuen to our parents, were a monument; and perhaps to shew, how we should enter into heauen, *viz.* as *Adam* did into *Paradise* naked in body, but cloathed in Soule with *Innocency*, and *Immortality*: but chiefely to expiate for our shamefull wickednesse before God.

10. Hee was hanged vpon a Tree, that so as death by the Tree entred into the World, so on a Tree it should be destroyed, and life brought backe againe. And besides herein CHRIST answered the type in *Isaacks* offering vp, and the brasen Serpent lifted vp on

on high, *Ioh.* 3. 14. and that *Christ* lifted vp in the ayre, might ouercome the *Prince* of the ayre, and all his spirituall wickednesses, *Colos.* 2. 15. And that hee might beare the curse of the Law, being in that kind of death made a speciall curse for vs, *Gal.* 3. 13. 14.

11. He dranke gall and vinegar, wherein he both fulfilled the Scripture, *Psal.* 69. 21. *For they gaue me gall in my meate, and in my thirst they gaue me vinegar to drink*, &c. And as the second *Adam* bare the punishment of the first *Adams* offence, in tasting the iuyce of the forbidden fruit.

12. The nailing of his hands and feete, assures vs of the cancelling of the hand-writing of ordinances, that was against vs; both of the dissolution of all ceremoniall agreements, and of the full cancelling of the bond morall for so much, as

concerned

concernes the forfeiture that lay vpon vs, *Coloss.*2.14.&c.

CHAP. XXI.

Of Christs intercession.

HItherto of the expiation of sinnes.

The third part of the *Priesthood* of *Christ* followes, and that is the intercessionof *Christ*: concerning which there are foure *principles*.

1. That *Christ* at the right hand of God maketh intercession for vs, *Rom.*8.34. *Who shall condemne? It is Christ, which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.*

Heb.7.25. *Wherefore he is able also perfectly to saue them, that come vnto God by him, seeing hee*

euer

euer liueth to make intercession for them.

2. That wee haue no other Intercessour in heauen but *Christ*, 1 Tim. 2. 5. 6. *For there is one God, and one Mediatour betweene God and man, which is the Man Christ Iesus:*

Who gaue himselfe a ransome for all men, to be a testimony in due time.

Isaiah 59. 16. *And when hee saw that there was no man, hee wondered that there was no intercessour; therefore his arme did saue it, and his righteousnesse it selfe did sustaine it.*

3. That the intercession of *Christ* is perpetuall, he so doth it once, as he will neuer faile to doe it in all ages, *Heb.* 7. 25. 28. *For the Law maketh men high Priests which haue infirmity: but the word of the oth, that was since the Law, maketh the Sonne, who is consecrated for euermore.*

4. That hee makes intercession

sion onely for the *Elect*, Iohn 17.9. *I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine*, &c.

Now for the explication of these principles, three things must be opened.

The first is the acceptation of the word *intercession*: for it signifieth,

Sometimes the prayers which the godly make in the name of *Christ* the intercessor, to turne away Gods iudgements from their brethren in this world, and so it is taken, 1 *Tim.* 2. 1. *I exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for all men*, &c.

Sometimes the complaints, that men make or pretend to make against the faults of others: Thus *Elias* made intercession against *Israel*, *Rom.* 11. 2. And the *Iewes* made inter-

cession against *Paul*, *Act.* 25. 24. But vsually it signifieth that part of the mediation of *Christ*, in which hee appeares before God to preuent or pacifie his displeasure towards the *Elect*.

Christ makes intercession 7. wayes.

The second is, how many wayes *Christ* makes intercession for vs, and so there are seauen distinct things in the intercession of *Christ*: for

1. First, he presents himselfe before God with his merits tendring his sacrifice for our satisfaction, *Heb.* 9. 24. *For Christ is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entred into very heauen, to appeare now in the sight of God for vs.* And so pacifying God toward vs, *Ieremy* 30. 31.

2. 2. He prayed, and still doth pray for vs: all his prayers on earth were a part of his intercession, and he still prayeth for vs in heauen, *Rom.* 8. 34. *Who is also*

alſo at the right hand of God, and maketh requeſt alſo for vs.

Heb. 7. 25. *Wherefore he is able alſo perfectly to ſaue them, that come vnto God by him, ſeeing hee euer liueth to make interceſſion for them,* &c.

3. He offers vp our prayers and prayſes to God, *Reuel.* 8. 3. 4. *That he ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the Throne.* 3.

And the ſmoke of the odours with the prayers of the Saints went vp before God out of the Angels hand. And ſo all our good workes, *Col.* 1. 22.

4. He vndertakes for vs before God, and giues his word for vs, that we being mindfull of reconciliation through him, ſhall eſchew *ſinne* by his grace, and not prouoke God any more, as we haue done. This *ſponſion* is a neceſſary part of the office of an interceſſor, 4.

Iohn 17.6. *I haue declared thy name vnto the men, which thou gauest me out of the world, thine they were, and thou gauest them me, and they haue kept thy Word.*

25. *O righteous Father, the world hath also not knowne thee, but I haue knowne thee, and these haue knowne that thou hast sent mee.*

26. *And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.*

5. He pleades our cause as an aduocate, and remoues and non-suits al accusations, which men or *Diuels* may make against vs to God, *Rom.* 8. 34. as before, 1 *Iohn* 2. 1. *My babes, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an Aduocate with the Father: Iesus Christ the iust,* &c.

6. He poureth out vpon vs the spirit of intercession, which causeth

causeth vs after an vnutterable manner to make our moanes and requests to God, *Rom.* 8. 16. *Likewise the spirit also helpeth our infirmities: for wee know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed,* &c. So in the 15. *For ye haue not receiued the spirit of bondage to feare againe: but ye haue receiued the spirit of adoption, whereby we cry Abba Father.*

Gal. 4. 6. 7. *And because ye are Sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba Father,* &c.

7. He sprinkleth his bloud vpon vs, by application of his merits to vs, which cryes and makes intercession for vs, *Heb.* 12. 24. *And to Iesus the Mediatour of the new Testament, and to the bloud of sprinkling, that speaketh better things then that of Abel,* &c.

The third is, in which nature hee maketh interceſſion? and I anſwer, in both. For howſoeuer, if we conſider the *Diuine* nature of *Chriſt*, *Chriſt* is then equall with the Father and the ſame in *eſſence*, and ſo it cannot fitly be ſaid, that *Chriſt* requeſteth any thing of the Father; yet if we reſpect the perſon of *Chriſt* in his diuine nature, as it is perſonally vnited to the humane in the diſpenſation of grace, as voluntarily he hath vndertaken for vs: ſo it is no more inconuenient to pray for vs, then it is to take vpon him the forme of a ſeruant for vs; and the office of a *Mediator*, vnto which belongs this worke of praying.

The vſe of all may be, firſt, for confutation of the *Papiſts*, who doe moſt ſacrilegiouſly diſhonor the interceſſion of *Chriſt*, by ſubſtituting ſecondary interceſſors. The office is

beſtowed

beſtowed onely on the King's ſonne, and they moſt iniuriouſly would imploy the Kings ſeruants: we know no Maſter of requeſts, but *Ieſus Chriſt*; nor doth it helpe them, that they ſay, they haue *Mediators* of interceſſion, but not of redemption, but onely *Chriſt*: for when they acknowledge and beg not onely the prayers, but the merits too of the Saints to purge away their ſinnes, and ſupply their wants, they make them *Mediators* of redemption alſo.

Secondly, for inſtruction, and ſo it ſhould teach vs:

1. To imitate this part of the Prieſthood of *Chriſt*, both by praying to God for our brethren, and for all ſorts of men, though they be our enemies, 1 *Tim.* 2. 1. and alſo by making peace, and keeping it, as much as is poſſible amongſt men. Bleſſed are the peacemakers: for this makes them

like the Sonne of God, *Matth.* 5. 7. and seeing the Saints shal iudge the world, they should put in to end the quarrels amongst the brethren, if it may bee.

2. Secondly, to liue so, as *Christ* may haue credit by vs, in giuing his word for vs. Hath *Christ* vndertaken for vs to God, and shall not we be carefull to the vttermost of our power to be such, as hee hath promised for vs we shall be? *Iohn* 17. 10. 18. 19.

3. 3. To pray and giue thanks much, and so to doe all the good we can, seeing it shall all be presented to God by *Christ*, *Colos.* 1. 22. *Reuel.* 8. 3. 4.

4. To establish our selues in the ful assurance of faith, seeing all our imperfections are couered in *Christs* intercession, and wee may approch to God by this new and liuing way, and be sure of heauen also, euen

euen to come within the vaile, when we die, *Heb.* 10. 19.

Thirdly, for conſolation: for we may and ought to be much refreſhed, if wee conſider, that by the interceſſion of *Chriſt*. 10. *Conſolations.*

1. The fauour of God is eſtabliſhed vpon vs, and God is kept quiet from being prouoked againſt vs; God and wee are now through him all one, *Iohn* 17. 21. 1.

2. The compaſſion of God is implored in the times of diſtreſſe and affliction, *Zachar.* 2. 16. &c. 2.

3. The diuell is reſtrayned, he cannot hurt vs, either by tempting, or accuſing; our faith ſhall be kept, that it faile not, *Zach.* 3. 3. *Romans* 8. 34. *Luke* 22. 32. 3.

4. Our ſins which we daily commit, are forgiuen vs, hee being an earneſt Aduocate to pleade for vs, 1 *Iohn* 2. 1. 2. 4.

5. We ſhall be protected a- 5.

gainſt the hatred of the world, *Iohn* 17.14.15.16. *I haue giuen them thy Word, and the world hath hated them, becauſe they are not of the world, as I am not of the world.*

I pray not that thou ſhouldſt take them out of the world, but that thou keep them from euil, &c.

6. Our prayers and ſuite ſhall be all preſented and obtained, *Reuel.* 8.4.

7. Wee ſhall be kept from euill, and preſerued vnto the end, vntill wee be perfected from all *ſinnes* and wants, *Iohn* 17. 11. *And now am I no more in the world, theſe are in the world, and I come to thee: holy Father keepe them in thy name, euen them whom thou haſt giuen me, that they may be one as wee are.*

15. *I pray not that thou ſhouldeſt take them out of the world, but that thou keep them from euil.*

23. *I in them, and thou in me, that*

that they may be made perfect in one, &c.

8. We haue aſſured hope of the glory of heauen, and to dwell in the moſt holy place, that is, within the vaile, *Heb.* 10. 19. *Seeing therefore brethren, that by the bloud of Ieſus wee may be bold to enter into the holy place,* &c.

Heb. 7. 25. *Wherefore he is able alſo perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them,* &c.

Ioh. 17. 24. *Father, I will that they which thou haſt giuen me, be with me, euen where I am, that they may behold my glory which thou haſt giuen me, for thou louedſt me before the foundation of the world.*

Coloſ. 3. 1. *If ye then be riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.*

9. We ſhall be laden with all need-

needfull blessings in the meane time, *Heb*. 12. 24.

10. All this is the more comfortable, because he liueth euer to make request for vs. There is no cessation of this office, but at all times wee may haue the benefit of it, *Iohn* 17. 20.

Heb. 7. 25 *Wherefore he is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them*, &c.

CHAP. XXII.

Of the Regall Office of Christ.

HItherto of the Priestly Office of *Christ*; his *regall* office followes. And here first I will plainly lay downe the *principles*, and proue them: and then for more euidence *methodically*

cally for explication shew the parts of his office heerein: and lastly make vses of all.

There are seauen things to be beleeued concerning *Christ*, which belong to his Regall office.

First, that he ouercame sin, death, the graue, and *hell*, and rose againe from the dead, and ascended into Heauen, and sitteth at the right hand of GOD in *maiesty*.

That hee is risen from the dead, these places are euident to keepe in our memories, *Ro.* 1.4. *And declared mightily to be the Sonne of God, touching the spirit of sanctification, by the resurrection from the dead.*

Rom. 4. 25. *Who was deliuered to death for our sins, and is risen againe for our iustification.*

1 Cor. 15. 54. *Then shall be brought to passe the saying that is written, Death is swallowed vp into victory.*

Iohn

Iohn 20. 12. *And saw two Angels in white, sitting the one at the head, the other at the feet, where the body of Iesus had laien,* &c.

Mark. 16. 6. *But hee sayde vnto them, Be not afraide, yee seeke Iesus of Nazareth, which hath beene crucified: hee is risen, he is not heere, behold the place where they put him,* &c.

14. *Finally, he appeared vnto the eleauen, as they sate together, and reproued them of their vnbeleefe, and hardnesse of heart, because they beleeued not them which had seene him, being risen vp againe.*

2 Tim. 2. 8. *Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead, according to my Gospel,* &c.

That he ascended into heauen, these places may suffice to prooue it, *Marke* 16. 19. *So after the LORD had spoken vnto*

vnto them, he was receyued into heauen, and sate at the right-hand of God.

Luke 24. 51. *And it came to passe, that as he blessed them, he departed from them, and was carryed vp into heauen.*

Act. 1. 9. *And when he had spoken these things, while they beheld, hee was taken vp; for a cloud tooke him vp out of their sight.*

Ephes. 4. 8. 9. 10. *Wherefore he saith, when hee ascended vp on high: hee ledde captivity captiue, and gaue gifts vnto men.*

Now in that he ascended, what is it, but that he had also descended first into the lowest parts of the earth.

Hee that descended, is euen the same that ascended farre aboue all heauens, that he might fill all things.

That hee sitteth at the right hand of GOD, these places proue, *Marke 16. 19. So after the*

the LORD had ſpoken vnto them, he was receyued into heauen, and ſate at the right hand of God.

Heb. 1. 9. *Vnto which alſo of the Angels ſaid hee at any time: Sit at my right hand, till I make thine enemies thy foot-ſtoole,* &c.

Heb. 8. 1. *Now of the things which we haue ſpoken, this is the ſumme, that we haue ſuch an high Prieſt that ſitteth at the right hand of the Throne of the Maieſty in Heauen,* &c.

Ephes. 1. 20. 21. *Which hee wrought in Chriſt when hee rayſed him from the dead, and ſet him at his right hand in the heauenly places.*

Farre aboue all Principalities and power, and might, and dominion, and euery name that is named, not in this World onely, but alſo in that that is to come, &c.

Coloſ. 3. 1. *If yee then be riſen with*

with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

2. That CHRIST who purchased the Church by his bloud, is appointed of God to be the King, and head of the Church, and *Prince* ouer the people of GOD, hauing all power in his owne hands, *Psalme 2. 6. Euen I haue set my KING vpon Sion, mine holy Mountaine.*

Matth. 28. 18. *And Iesus came and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.*

Iohn 13. 3. *Iesus knowing that the* FATHER *had giuen all things into his hands, and that he was come from God, and went to God.*

Col. 1. 18. *And he is the head of the body of the Church, he is the beginning and the first borne of the dead, that in all things hee might haue the pre-eminence.*

Reuel.

Reuel. 19. 16. *And he hath vpon his garment, and vpon his thigh a name written: The King of Kings, and Lord of Lords.*

3. That he is likewise appoynted to be the Law-giuer to the Church, and the Iudge of the whole World, *Iames* 4. 12. *There is one Law-giuer, which is able to saue and to destroy: Who art thou that iudgest another man?*

Iohn 5. 22. *For the Father iudgeth no Man, but hath committed all iudgement vnto the Sonne.*

27. *And hath giuen him power also to execute iudgement, in that he is the sonne of Man.*

Act. 10. 42. *And he commanded vs to preach vnto the people, and to testifie that it is hee that is ordayned of God, a iudge of quicke and dead.*

Act. 17. 31. *Because he hath appointed a day, in the which hee will iudge the World in righteousnesse,*

neſſe, by that man whom he hath appointed, whereof he hath giuen him an aſſurance vnto all Men, in that he hath rayſed him from the dead, &c.

2 Timoth. 4.1. *I charge yee therefore before God, and before the Lord Ieſus Christ, which ſhall iudge the quicke and the dead at his appearing, and in his Kingdome,* &c.

4. That his gouernment extends to the people of all nations, *Pſalme* 2. 8. *Aske of mee, and I will giue thee the Heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.*

Matth. 28. 18. *And Ieſus came and ſpake vnto them ſaying, All power is giuen vnto mee in Heauen, and in Earth,* &c.

Phillip. 2. 10. 11. *That at the name of Ieſus ſhould euery knee bow, both of things in Heauen, and things in Earth, and things vnder the Earth.*

And that euery tongue ſhould confeſſe,

confesse, that Iesus Christ is the Lord, vnto the glory of God the Father.

5. That his Kingdome is not of this World, but a spirituall and celestiall Kingdome, *Iohn* 18. 36. *Iesus answered, my Kingdome is not of this World; if my Kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes; but now is my Kingdome not from hence.*

Rom. 14. 17. *For the kingdome of God is not meate, nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.*

6. That he will be with his people to the end of the World, *Matthew* 28. 20. *Teaching them to obserue all things, whatsoeuer I haue commanded you: And loe I am with you alwayes, vntill the end of the world.* Amen.

7. This his Kingdome is an euerlasting Kingdome,

Luke

Luke 1. 33. *And he shall raigne ouer the House of* Iacob *for euer, and of his Kingdome shall be no end.*

Hebr. 12. 28 *Wherefore seeing we receiue a Kingdome which cannot be shaken, let vs haue grace, whereby wee may so serue God, that we may please him with reuerence and feare.*

Daniel 2. 44. *And in the dayes of these Kings shall the God of Heauen set vp a Kingdome, which shall neuer be destroyed, and this Kingdome shall not be giuen to another people, but it shall breake and destroy all these Kingdomes, and it shall stand for euer.*

Dan. 7. 14. *And he gaue him dominion, and honour, and a Kingdome, that all people, Nations, and Languages should serue him; his dominion is an euerlasting dominion, which shall neuer be taken away, and his Kingdome shall neuer be destroyed, &c.*

Against

Obiect. Against this last principle may be objected the words of the *Apostle*, 1 *Cor.* 15.24. *Then shall be the end, when hee hath deliuered the Kingdome vp to GOD, euen the Father, when hee hath put downe all rule, and all authority, and power.* And therefore after that time it seemes hee shall raigne no more. For answere thereunto, we must know, that *Christ* shall not then cease to raigne, but onely cease to raigne after the same manner hee doth now. That manner of administration, which hee now vseth in gathering and preseruing his Church shall then cease, there shall be then no neede of it.

Solution.

Thus of the *Principles*.

Now for the *explication*, that we may more distinctly conceiue of this office of *Christ*, as King, wee must consider of foure things in it.

1. The

1. The victory ouer the enemies, that opposed his title.

2. His kingly glory, with which hee was qualified, and prepared for gouernement.

3. His taking of possession of the Kingdome.

4. His administration, after he had possession.

For the first, *Christ* fought for his Kingdome, and most victoriously ouercame the *Diuell*, *Sinne*, *Death*, and *Hell*, and rescued his subiects from their thraldome, 1 *Corin.* 15.54.55. *Coloss.* 2. 15. *Hebr.* 2. 14. And this victory he accomplished, and proclaimed in his resurrection from the dead.

For the second: the Regall glory of *CHRIST* consisted in two things: the first was the glorification of his humane nature. And the second was his triumph ouer his enemies.

The glorification of his humane

humane nature contained, first the depoſition of all the infirmities accompanying our nature, which he vndertooke for our ſakes; ſo as now hee ceaſed to hunger, or thirſt, or be weary, or feele any payne, or griefe, nor could he ſuffer any more, or die.

2. The perfecting of his humane nature, with all the degrees of celeſtiall gifts and endowments could poſſibly befall a created nature, both in body and mind. His very body was glorified, ſurpaſſing the *Sunne* in the firmament, for ſplendor and brightneſſe.

Now for the triumph of *CHRIST*, he acted it two waies:

1. In thoſe frequent manifeſtations after his reſurrection for the 40. daies he was pleaſed to abide on earth.

2. In that moſt glorious aſcenſion, riding in the chariot of

of triumph vp into Heauen, leading with him captiuity captiue.

The third thing is, his taking possession of his Kingdome, and this he did, when hee sate downe at the right hand of the Maiesty of God, and was exalted aboue all that is named, and had power ouer all things giuen *him* of his *Father*.

The fourth thing is, his administration of the kingdome, of which hee is now possest; and this hath in it foure things:

1. The calling and gathering together both of *Iews* and *Gentiles* belonging to the *election* of God, *Rom.* 8. 30. *Eph.* 4. 11. 12. *Esa.* 11. 11. 12.

2. The prescribing of lawes, as the onely Law-giuer of the *Church*, and this he doth when he propoundeth vnto his subjects the rules both of beleeuing, and liuing by the word

and ministry of the same, adding thereunto the worke of the Spirit, writing his Lawes vpon their hearts, *Iam.* 4. 12. *Ierem.* 31. 33. 2 *Cor.* 3. 17. 18.

3. The donation of gifts, inabling Men to the Kingdome of God, *Ephes.* 4. 8. *Philip.* 1. 29.

4. The execution of *Iustice*, and so he doth justice,

1. Amongst his owne subjects, and so hee doth them *Iustice*,

1. In justifying them from their sinnes, in acquitting them, and pronouncing them absolued from all the sentences of Gods iustice giuen out against them.

2. By distributing rewards amongst them, both in spirituall and temporall things.

3. By keeping them in their bonds, and preseruing them in the feare of God, & a just course of life. 2. A-

2. Against his enemies, whom he either restraines, or subdues: he restraines them, by setting them their bounds, which they may not passe; by infatuating their counsels, and by being a wal of brasse about his owne. He subdues them either by conuerting them, and so making them come in, and doe him homage, or else by confounding them, which he begins partly by outward iudgements, partly by induration, as deliuering them vp to a reprobate sense, and accomplishing it in their miserable ends, casting them into vtter darkenesse.

This administration of his Kingdome hee executes, partly in this life, and partly in the World to come: the one in his Kingdome of grace, the other of glory; what is begun here, is fully made compleat in that other world.

The *Vses* of the *Regall* office of *Christ* follow,

And those are partly for *Instruction*, partly for *Consolation.*

First, for *Instruction*, and wee should learne;

1. To ascribe all glory, and dominion to him for euer, we should so admire the greatnesse and majesty of our King, and our hearts should be most affectionately moued to his continuall prayses: Let the people prayse thee, *O GOD*, yet let all the people prayse thee; O sing prayses to our God, sing praises, sing prayses with vnderstanding, *Psal.* 47. 6. 7. *Reuel.* 1. 5.

Reuel. 5. 12. 13. 14. *Saying with a loud voyce, Worthie is the Lambe, that was killed to receiue power, and riches, and wisedome, and strength, and honour, and glory, and prayse.*

And all the creatures, which

are

are in heauen, and on the Earth, and vnder the earth, and in the Sea, and all that are in them heard I saying; Prayse, and honour, and glory, and power be vnto him, that sitteth vpon the Throne, and vnto the Lambe for euermore, &c.

And to this end wee should learne,

2. To pray, that God would giue vs the spirit of wisedome and reuelation, that the eyes of our vnderstanding may be enlightned to discerne the working of his mighty power, which hee wrought in *Christ*; when hee raysed him from the dead, and set him at his owne right hand in heauenly places farre aboue all *Principalities*, and *Powers*, and euery name that is named, not onely in this world, but also in that which is to come; and hath put all things vnder his feet, and made him head ouer

all things belonging to the *Church*, *Eph.* 1.17. to the end.

And with all we should stirre vp our selues.

3. To pray daily, that his Kingdome may come, that the people that yet are in darkenesse, may be conuerted; and that his glory may shine more and more in those, that haue submitted themselues to his Scepter: and to this end, that the ordinances of his Kingdome, especially the preaching of the Gospell may run with power, and mightily conquer and enlarge the bounds of his Kingdome; and that all opposite kingdomes may be subuerted, as is that of *Antichrist*, especially that his Kingdome of glory may be hastened vpon vs.

And for our owne parts we should euery one be ready.

4. To send our Lambe to the Ruler of the earth, *Is.* 16.1.

to

to tender our homage, and offer our seruice, and testifie our alleageance with all humilitie, and thankefulnesse vnto this King of Kings, the Lord our mighty Redeemer, and throughout the course of our liues.

5. To bow at the name of *Iesus*, and to feare him, that is a great King aboue all gods, and hath a name aboue all names: to confesse his soueraignitie, and submit to his gouernment, and to tremble before him, and to thinke of him with all reuerence, *Phil.* 2. 9. 10. 11. *Psalm.* 2. 10. 11.

6. And to come willingly at all the times of the publike assembly of his armies in holy beauty, we should all flocke to the colours of the KING, and neuer giue ouer the care of assembling our selues in the Courts of our GOD; but with all gladnesse go vp to the

house of the Lord, the Courts of the King, the place of his holy presence, where he sits in his *throne* amongst v., *Ps.*110.3.

7. To seeke to *Christ* in all our necessities, seeing hee is so exalted, that now he is able to helpe vs in all times of need according to the riches of his glory.

8. To be tender, and zealous for the glory and honour of *Christ*: shall not our hearts rise at the dishonour of our King?

9. To obserue whatsoeuer hee commands, in nothing refusing him, that speaketh from heauen, *Mat.* 28.20. *Teaching them to obserue all things, whatsoeuer I haue commanded you,* &c.

Heb. 12. 25. *See that yee despise not him, that speaketh; for if they escaped not, which refused him that spake on earth; much more shall wee not escape, if wee turne*

turne away from him that speaketh from heauen, &c.

10. To seeke those things that are aboue, where hee sitteth at the right hand of God, and to haue our conuersation in Heauen, since as subjects of his Kingdome wee are Free-men of the new *Ierusalem*, the *Metropolis* of his Kingdome.

Philip. 3. 20. *But our conuersation is in heauen, from whence also we looke for the Sauiour, euen the Lord Iesus Christ.*

Col. 3. 1. *If ye then be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God, &c.*

11. To dwell securely, as acknowledging wee haue secure protection in his seruice, and not to be afraid of any feare, *Ier.* 23. 5. 6. *Behold, the daies come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a King shall raigne*

and prosper, and shall execute iudgement & iustice in the earth.

In his daies Iuda shall be saued, and Israel shall dwell safely, and this is the name whereby they shall call him; The Lord our righteousnesse, &c.

12. To carry our selues, as the seruants of the King. His subiects should differ in their manners from all other Nations; and his seruants should order themselues so, as may become his honour. And thus we should alwaies resist to our power the Kingdome of darknesse, & set our selues to ouercome the world, and as conquerours to deny our selues in the affection to the profits, and pleasures, &c. of the World: and liue out of the feare of the disgrace of the World, knowing it is honour enough to be such a Kings seruant; and out of feare euen of death it selfe, as knowing our

deliue-

deliuerance by the victory which our Sauiour had ouer death; and the assurance that he wil come againe, and make our vile bodies like to his glorious body.

And as this may teach men in generall, so there be diuers things to be vrged from hence vpon particular persons: as,

First, Kings, Iudges, and Rulers of the people should take notice of this, and doe their homage, and bring their presents to this King of all Kings, *Psalme* 68. 29. and seeing they are but his *Vicegerents*, they should be learned in the lawes of his Kingdome, and get wisdome to carry themselues so, as may become those that represent his person, not daring to oppose the gouernement of *Christ*, or to set themselues to oppresse his subjects, *Psalme* 2. 10. 11.

Secondly, Ministers should especi-

especially stirre vp themselues to mind this great worke of separating men from the world, to the Kingdome of *Christ*.

Thirdly, priuate *Christians* must take heed of iudging one another: for all *iudgement* is committed to the Sonne, and hee is the onely supreme *Iudge* and Law-giuer; and therefore the *Apostle Iames* inferres, we ought not to iudge our brethren.

Fourthly, such as haue parted with their *friends* by death, must not sorrow for them that are gone, as *men* without hope, seeing the Kingdome of God is come vpon them, and they are with the *Lord*, and their dead bodies shall *Christ* bring with him in his comming: therfore they should not shame the gouernement of *Christ* by the ignorance hereof, but comfort *themselues* with these things, 1. *Thess.* 4. 13.

Second

Secondly, this may serue for wonderfull *consolation* to the godly, and that two waye:

1. The children of *Zion* may reioyce in their King, *Psal.*149. 2. *Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.* If they consider their wonderfull happinesse, in being subiect to such a King, as

1. Was chosen and appointed by God himselfe immediately, *Psalm.* 2.6.7.8. *Euen I haue set my King vpon Zion, mine holy mountaine.*

2. Was qualified with gifts aboue all his fellowes, euen aboue all the men on earth, or *Angels* in heauen, *Psalm.*45.2.

3. Is independant: his subiects are not charged with supporting or defending him, but hee defends and maintaines them, *Isaiah* 9.7.

4. Is

4. Is alwayes present with his subiects, *Matth.* 28. 20. *And loe, I am with you alway vntill the end of the world, Amen.*

5. Is head of all principalities and powers, and hath all honour and power giuen him in heauen and earth, rules ouer all nations, people, and languages, *Coloss.* 2. 9. *Dan.* 7. 13. 14. 27.

6. Cannot die, but liues for euer.

2. They ought exceedingly to reioyce, if they consider the priuiledges they haue in being subiects in the Kingdome of *Christ:* for thereby

1. They haue the fauour and presence of God with them; his couenant of peace, & his sanctuary with them, *Ezech.* 37. 26. 27..

2. They haue great dignity, they are made Kings themselues, a royall Nation: they are *Princes* of the people,

ple, euen all the people of the God of *Abraham*, *Reuel.* 1.6. 1 *Pet.* 2.9.

3. They haue royall entertainement, and are daily feasted of their King, with daily banquets in the Word and Sacraments, *Christ* supping with them, *Reuel.* 3. yea, giuing his owne body for meate, and his owne bloud for drinke, *Isa.* 25.6.

4. They dwell safely and find shelter and succour in all distresses, *Isaiah* 25.4. *Ezech.* 34.25. *Michael* the great Prince standeth for the children of the people, *Dan.* 12. 1.

5. Their King is exalted to the supreamest honour, and therefore is able to preferre them wonderfully; and promised before he was exalted, that he would prouide them a place, *Iohn* 14.2.

CHAP.

CHAP. XXIII.
Of the Church.

Ephes. 1. 22.

And hath made all things subiect vnder his feete, and hath appointed him ouer all things to be the head to the Church, &c.

HItherto of the meanes of grace, the subiect of grace follows, & that is the *Church*.

The Church is the whole multitude of men elected to eternall life by God in *Christ*.

Concerning the Church, there are these *Principles:*

First, that it is a company of men separate from the world, gathered by the voice of *Christ*: the Scripture still makes a difference between the world, and the Church; and the word signifieth

nifieth ſuch, as are gathered together by the voyce of Gods Criers, *Ioh.* 17.9. *I pray for them, I pray not for the world, but for them which thou haſt giuen me: for they are thine.*

Verſ. 14. *I haue giuen them thy Word, and the world hath hated them, becauſe they are not of the world, as I am not of the world,* &c.

Secondly, that ſhee is one, *Epheſ.* 4.4. *There is one body, and one ſpirit, euen as ye are called in one hope of your ſalnation.*

Cant. 6. 8. *But my Doue is alone, & my vndefiled, ſhe is the only daughter of her mother, and ſhe is deare to her that bare her,* &c.

Gal. 3.28. *There is neither Iew, nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Ieſus Chriſt.*

And the Church is one, as in many other reſpects, ſo becauſe all the godly are miſtically vnited in one body, *Rom.* 12. 5.

So

So we being many are one body in Christ, and euery one one anothers members.

Ephes. 4. 15. 16. *But let vs follow the truth in loue, and in all things grow vp into him which is the head, that is, Christ.*

By whom all the body being coupled, and knit together by euery ioynt for the furniture thereof (according to the effectuall power which is in the measure of euery part) receiueth encrease of the body into the edifying of it selfe in loue.

Thirdly, that shee is knit vnto *Christ* her head by an indissoluble vnion, *Colos.* 1. 18. *And hee is the head of the body of the Church, hee is the beginning, and the first borne of the dead, that in all things hee might haue the preeminence.*

Colos. 2. 19. *And holdeth not the head, whereof all the body furnished and knit together by ioynts and bands, encreaseth with the*

the encreasing of GOD.

1 Cor. 12.27. *Now ye are the body of Christ, and members for your part.*

Ephes. 1.22.23. *And hath made all things subiect vnder his feete, and hath appointed him ouer all things to bee the head to the Church,*

Which is his body, euen the fulnesse of him that filleth all in all things. So as shee is truly bone of his bone, and flesh of his flesh, *Ephes.* 5.30. *For wee are members of his body, of his flesh and of his bones.*

One with *Christ*, not in nature as the Trinity is one; nor in person, as the two natures in *Christ*, but in spirit, *Iohn* 4.13. *Hereby know we that we dwell in him, and he in vs, because he hath giuen vs of his spirit.* For the spirit of the Sonne dwelleth in vs.

Fourthly, that shee is holy, *Ephes* 5.27. *That he might make it*

it vnto himself a glorious Church not having spot or wrinkle, or any such thing, but that it should be holy and without blame, &c.

1 Pet. 2. 9. *But ye are a chosen generation, a royall Priesthood, an holy Nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darkenesse into his marvellous light,* &c.

Dan. 7. 18. *And they shall take the kingdome of the Saints of the most high, and possesse the kingdome for euer, euen for euer and euer.*

And so shee is holy,

1. By separation from the world, in that the godly are consecrated to holy vses: they are holy by calling.

2. By inchoation of true holinesse in nature, and practice, *Tit.* 3. 5. *Not by the works of righteousnesse which wee had done, but according to his mercy hee saued vs by the washing of the new birth, and the renewing of*

the holy GHOST.

3. By imputation of Christs holinesse being washed in his bloud, *Heb.* 10. 10. *By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.*

4. By consummation of all holinesse in the other world.

Fiftly, shee is *Catholick*: this is one of the Articles of the Creed: the Church is *Catholick* in three respects:

1. In respect of time, all the godly being members of this one body, though they liue in all the seueral ages since the beginning of the world.

2. In respect of place, because all the iust both in heauen and earth are all of this one body, *Ephes.* 1. 10. *That in the dispensation of the fulnesse of the times he might gather together in one al things, both which are in heauen, and which are in earth, euen in Christ.* And so from all parts of the

the world is the Church gathered, all the particular Churches in the world are but members of this Church vniuersall.

3. In respect of persons, because it is gathered especially since *Christ*, out of all Nations, there being no difference put in respect of mens outward condition, *Reuel.* 5. 9. 10. *And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy bloud, out of euery kindred, and tongue, and people, and nation.*

And hast made vs vnto our God Kings and Priests, and wee shall raigne on earth.

Galath. 3. 28. *There is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus.*

Sixtly, that shee is militant, that is, shee is in this life expo-

sed

sed to crosses, and afflictions, and tentations, and oppositions, 2 *Tim.* 4. 7. 8. *I haue fought a good fight, and haue finished my course: I haue kept the faith.*

For henceforth is laid vp for mee the crowne of righteousnesse, which the Lord, the righteous Iudge, shal giue me at the day, and not to me onely, but vnto all them also which loue his appearing.

Luke 9. 24. *For whosoeuer will saue his life, shall lose it; and whosoeuer shal lose his life for my sake, the same shall saue it.*

Acts 14. 22. *Confirming the Disciples heart, and exhorting them to continue in the faith, affirming, that we must through many afflictions enter into the kingdome of God,* &c.

Reuel. 1. 9. *I Iohn, euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.*

Reuel.

Reuel. 12. 11. *But they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death,* &c.

Ephes. 6. 12. *For wee wrastle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the Princes of the darkenesse of this world,* &c.

Now the Lord would haue his Church so exposed to crosses, both for his owne sake, and for hers, and for his enemies sake: 1. For his owne sake, that hee might shew his hatred of *sinne*, euen in his owne, and the glory also of his power and mercy in their deliuerance, as well as his *iustice* in their afflictions. 2. For their sakes, that being in the warfare humbled and tamed for their sins, they might not perish with the world. 1 *Cor.* 11. 31. 32. and may be herein like to *Christ*, *Rom.*

27. 3

27. 3. For their enemies sake, that they may know, that they shall neuer be spared, if God spare not his owne children, 1 Pet. 4. 17. *For the time is come that iudgement must begin at the house of God: if it first begin at vs, what shall the end be of them which obey not the Gospell of God?*

Seuenthly, that shee is inuincible, *Matth.* 16. 18. *And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church; and the gates of hell shall not ouercome it.*

Rom. 8. 37. *Neuerthelesse in all these things wee are more then conquerers, through him that loued vs.*

38. *For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come:*

39. *Nor height, nor depth, nor any other creature, shall bee able to separate vs from the loue of*

God, which is in Christ Iesus our Lord.

1 Pet. 5. 10. *And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a little, make you perfect, confirme, strengthen, and stablish you,* &c.

The vses of these *principles* may be either

for { 1. *Instruction.* 2. *Consolation.*

1. For instruction, and so the found consideration hereof may serue

First, to stirre vs vp to pray that God would open our eyes to see the glory of his power and grace in the calling of his Church out of the world; and the most happy supremacy of *Christ* ouer the *Church*, and our owne felicity, if wee be members of the *Church*, *Ephes.* 1. 17 &c.

Second

Secondly, to inflame in vs the care to make our calling and *election* sure, that so wee may be infallibly assured that wee are members of the true Church. If any aske for some plaine signe, by which briefly the heart of man may establish it selfe in this point: I answere, that to be assured that wee are true members of the Church, and body of *CHRIST*, wee must carefully try our selues by such signes as these. For they are members of the Church.

Signes of a true member of the Church.

1. That are called out of the world by the voyce of the cryer, and separated by the power of the word.

2. That relie vpon *Christs* merits for righteousnesse and saluation.

3. That cleaue vnto such as feare God with vnchangeable affections, as the onely people of the world.

4. That are reformed from their old euill conuerſation, to the conſtant endeauours of a holy life.

Thirdly, if we find our ſelues to be of the *Church*, we ſhould ſtriue for exceeding thankefulneſſe to God, that hath called vs out of darkneſſe to this maruellous light, and ſaued vs from the common condemnation of the world, *1 Pet.2.9.*

Fourthly, we ſhould labour by holineſſe of life to exceed all the *Papiſts*, or *Pagans* of the world, that men might ſee by our piety, that God hath done more for vs then for any ſuch as they: Our workes ſhould ſpeake for vs, that we are of the true Church; and not by our ſinfull liues diſhonour God, as our Father, or the Church as our Mother, *Epheſ.1.4. Epheſ.2.8. Chriſt* comes into his garden, to ſee how his plants grow, *Cant.6.10.*

Fifth-

Fifthly, we ſhould know no man after the fleſh, nor reckon of men by their meanes in the world, but by their relation to *Chriſt*, or the *Church*, 2 *Cor.* 5. 16.

Sixthly, we ſhould therefore auoid the ſociety of the wicked, and not forſake the fellowſhip of the godly, 2 *Cor.* 6. 15. 2 *Theſ.* 3. 14. *Heb.* 10. 25.

Seuenthly, we ſhould therefore carry our ſelues one towards another, as fellow-ſeruants in the ſame family, and fellow-Citizens in the ſame City, with all meekneſſe, patience, vnity, and loue, *Epheſ.* 4. 2. 3. Willingly imploying our gifts for the good of the Church, *Rom.* 12. 6. 7. 8.

Eightly, ſeeing wee are in a continuall warfare, we ſhould ſtand vpon our guard, quitting vs like men, and be ſtrong, putting on all the armour of God, *Epheſ.* 6. 10.

Ninthly, wee ſhould for euer learne to thinke and ſpeake reuerently of the Church of God, ſeeing it is the *houſe of God, the family of Chriſt, the ground and pillar of the truth*, and that Gods people are Gods *hidden ones*, *Epheſ.* 3. 15. 1 *Tim.* 3. 15. *Pſalme* 83. 3. And in particular, both Miniſters and Magiſtrates, that are deputed to the gouernment of the *Church* vnder *Chriſt*, ſhould be carefull to doe their duties with all care. Miniſters are charged in theſe Scriptures, *Iohn* 21. 15. 16. 1 *Pet.* 5. 2. 1 *Cor.* 12. 28. 1 *Tim.* 3. 15.

And Magiſtrates muſt remember that God hath giuen them to be nurſing-fathers to the Church, *Eſa.* 60. 10. 11. 2 *Chro.* 34. 33. and 35. 3. &c.

Vſe for conſolation.

Here is alſo matter of ſingular *conſolation* for all the true members of the true Church, they conſider:

Firſt

First, the loue of *Christ* toward them. He affecting them as a Spouse or Wife, 2 Cor. 11. 2. *Reuel.* 19. 7.

Secondly, the fellowship they haue with *Christ*, 1 Cor. 1. 9.

Thirdly, the care of *Christ* for their *sanctification*, *Ephes.* 5. 25. 26.

Fourthly, the royall furniture with the which from *Christ* they are clad, being not destitute of any heauenly gifts, 1 *Cor.* 1. 7.

Fifthly, their safety in all their warfare, and their conquest and deliuerance out of all their troubles, and their assurance of full happinesse in the end.

And all this should comfort the more;

1. If we remember what we were, and are in our selues. The *Church* is black, *Cantic.* 1. 4. And the daughter of *Pharaoh*, *Psal.* 45. and *Christ* found her

out first in her bloud, *Ezech.* 16. 6.

2. If we consider, that here is no accepting of persons: but the *Eunuches* and the strangers may bee admitted into the Church, as well as the children of the Kingdome, *Isaiah* 56. 3.

CHAP. XXIV.

Of Iustification.

HItherto of the subiect of grace, *viz.* the Church: the degrees of grace in this life are two.

First, *Iustification.*

Secondly, *Sanctification.*

Concerning *Iustification*, there are these *principles*:

1. First, that all men haue sinned, and the whole world is guilty before God, naturally, & in themselues, *Rom.* 3. 19. 23. *Now wee know, that whatsoeuer the*

the Law saith, it saith to them which are vnder the Law; that euery mouth may be stopped, and all the world be culpable before GOD.

For there is no difference: for all haue sinned, and are depriued of the glory of God.

Gal. 3. 22. *But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue.*

Secondly, that by mens owne workes no flesh can be iustified, *Rom. 3. 20. Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.*

Titus 3. 5. *Not by the workes of righteousnesse which wee had done, but according to his mercy he saued vs by the washing of the new birth, and the renewing of the holy Ghost.*

Gal. 3. 11. *And that no man is*

iustified by the Law in the sight of God, it is euident: for the iust shall liue by faith.

Phil. 3. 9. *And might be found in him; that is, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, euen the righteousnesse, which is of God through faith.*

Iustified, I say, before God: for by workes we may be iustified before men, of which *iustification* the *Apostle Iames* speakes in his second Chapter.

3. Thirdly, that the righteousnesse, which maketh vs iust, is in *Iesus Christ*, being made ours by *imputation*.

2 Cor. 5. 21. *For he hath made him to be sinne for vs, which knew no sinne, that wee should be made the righteousnesse of GOD in him.*

1. Cor. 1. 30. *But ye are of him in Christ Iesus, who of God is made vnto vs wisedome, and righteousnesse*

teousnesse, and sanctification, and redemption.

Rom.5.18.19. *Likewise then as by the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefit abounded toward all men to the iustifying of life:*

For as by one mans disobedience many were made sinners; so by the obedience of one, shall many also be made righteous.

Phil.3.9. *And might be found in him, that is, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith.*

Ier.23.6. *In his dayes Iuda shal be saued, and Israel shall dwell safely, and this is the name, whereby they shall call him, The Lord our righteousnesse.*

Rom.4.7. *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered,* &c.

3. That

4. That this righteousnesse is made ours onely by faith; and so we are iustified only by faith, as it apprehends, & layes hold vpon, and relyes on the righteousnesse of *Christ*, Rom. 3.28. *Therefore wee conclude, that a man is iustified by faith, without the workes of the Law.*

Galath. 2. 16. *Know that a Man is not iustified by the works of the Law, but by the faith of Iesus Christ, euen we, I say, haue beleeued in Iesus Christ, that we might be iustified by the faith of* CHRIST, *and not by the workes of the Law; because that by the workes of the Law no flesh shall be iustified.*

Rom. 1. 26. 17. *For I am not ashamed of the Gospell of Christ: for it is the power of God vnto saluation to euery one that beleeueth; to the* Iew *first, and also to the* Grecian:

For by it the righteousnes of God is reuealed from faith to faith, as

4.

it is written: The iust shall liue by faith.

Heb. 11.6. *But without faith it is vnpossible to please God.*

5. That this faith is the gift of God, Iohn 6. 29. *Iesus answered and said vnto them; This is the work of God, that ye beleeue in him whom he hath sent.* 5.

Phil. 1. 29. *For vnto you it is giuen for Christ, that not onely yee should beleeue in him, but also suffer for his sake.*

Ephesians 2.8. *For by grace are yee saued through faith, and that not of your selues: it is the gift of God.*

Hebrewes 12. 2. *Looking vnto Iesus, the author and finisher of our faith.*

Sixthly, that all men haue not faith, *Isaiah* 53.1. *Who will beliene our report? and to whom is the arme of the Lord reuealed?* 6.

2 Thess. 3.2. *For all men haue not faith.*

And therefore this faith is cal-

called the faith of Gods *Elect*, Titus 1. 1. *Paul a ſeruant of God, and an Apoſtle of IESVS CHRIST, according to the faith of Gods Elect.*

7. Seauenthly, that there is but one kind of faith, by which all the *Elect* of God are iuſtified, *Eph.4.5. There is one Lord, one Faith, one Baptiſme*, &c.

8. Eightly, that being iuſtified by faith, we haue peace with *God*, and forgiueneſſe of all our ſins, *Rom.3.25. Whom God hath ſet forth to bee a reconciliation through faith in his bloud, to declare his righteouſneſſe by the forgiueneſſe of ſinnes, that are paſſed through the patience of God*, &c.

Rom. 5. 1. *Then being iuſtified by faith, wee haue peace toward God, through our Lord Ieſus Chriſt.*

The conſideration of theſe *Principles* ſhould worke in vs:

Firſt, a ſpecial care of diuers duties; as,

1. The

1. The detestation of that doctrine, that teacheth men to rest vpon the merits of their owne works, contrary to these expresse Scriptures, *Rom.* 3. 20. *Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.*

Gal. 3. 10. *For as many as are of the workes of the Law, are vnder the curse: For it is written, Cursed is euery man, that continueth not in all things, which are written in the Booke of the Law to doe them.*

Ephes. 2. 8. 9. *For by grace are yee saued through faith, and that not of your selues, it is the gift of God:*

Not of workes, lest any Man should boast himselfe.

Titus 3. 5. *Not by the workes of righteousnesse which wee had done, but according to his mercie he saued vs.*

All which we should carry in our mindes. 2. The

2. The inflamation of the loue of *Christ* in vs, and the admiration of the riches of Gods grace, *Rom.* 5. 6. 7. 8. *For Christ, when we were yet of no strength, at his time dyed for the vngodly.*

Doubtlesse one will scarce die for a righteous Man: but yet for a good Man it may be, that one dare die.

But GOD setteth out his loue toward vs, seeing that while we were yet sinners, CHRIST dyed for vs.

3. An especiall care aboue all things to beleeue, accounting all things but dung, in comparison of the knowledge of *Christ*. Without this faith it is impossible to please God, *Hebr.* 11. 6. We should neuer rest, till wee could say, it is *the Lord our righteousnesse*, *Ierem.* 23. 6. Wee are vndone, if we haue not such a faith as will *iustifie* vs.

Quest.

Quest. Tell vs distinctly, what we must doe about beleeuing, which being done, we may be sure we are iustified.

Solut. First, thou must beleeue, that *Iesus* of *Nazareth* is the promised *Messias*, and the very Sonne of God, *Matthew* 16. 16.

1 Iohn 4. 15. *Whosoeuer confesseth, that Iesus is the Sonne of God, in him dwelleth God, and he is in God.*

Secondly, thou must rest vpon the *passion* and obedience of *Iesus Christ*, as the onely sufficient meanes of thy happinesse, receiuing the promises, that declare thy liberty so to doe, *Romans* 4. 23. 24. *Romans* 5. 17.

Thirdly, thou must in thy prayers present CHRIST to GOD, and make it knowne as a couenant of thy heart, that thou doest rely vpon him onely; and so giue glory to God, against

against the feare of the Law, sinne, death, and hell.

Fourthly, thou must resolue to rest in this course, and neuer to depart from thy confidence herein: Thus the *iust must liue by their faith*.

Thus of the third Vse.

4 Fourthly, we should be stirred vp to shew forth daily the vse, and power, and truth of our *iustification* by the effects of it; which we should striue to stirre vp in vs, as namely we should shew, that we are iustified:

1. By confirming our consciences in peace and tranquillitie.

2. By going boldly to God and the throne of his grace, knowing in how much grace we stand with God.

3. By comforting our selues in the hope of glory, as knowing that we are heires of the World.

4. By giuing [illegible] tion

tion, being neuer ashamed of our faith and hope, *Rom.* 5. 1. 2. 3. 4. 5. &c.

5. The doctrine of our free iustification should teach vs to carry our selues with all compassion and meekenesse toward other men, that yet liue in their sins: for we were such as they once, till the grace of GOD appeared without any desert of ours.

6. We should be carefull of good workes, to free the glorious doctrine of liberty from the aspersion of euill men, and to shew our thankfulnesse to God, and the truth of our faith, *Rom.* 3. 31. Iam. 2. the latter part of the Chapter. Tit. 3. 7. 8. 6.

7. This should make vs for euer to iudge of Mens worth by their faith, and to say, Oh, he, or she is blessed, that believeth, and to account highly of 7. Rom. 1. 9.

in faith. 8. For

2. The inflamation of the loue of *Christ* in vs, and the admiration of the riches of Gods grace, *Rom.* 5. 6. 7. 8. *For Christ, when we were yet of no strength, at his time dyed for the vngodly.*

Doubtlesse one will scarce die for a righteous Man: but yet for a good Man it may be, that one dare die.

But GOD setteth out his loue toward vs, seeing that while we were yet sinners, CHRIST dyed for vs.

3. An especiall care aboue all things to beleeue, accounting all things but dung, in comparison of the knowledge of *Christ*. Without this faith it is impossible to please God, *Hebr.* 11. 6. We should neuer rest, till wee could say, it is *the Lord our righteousnesse*, *Ierem.* 23. 6. Wee are vndone, if we haue not such a faith as will *iustifie* vs.

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Secondly, thou must rest vpon the *passion* and obedience of *Iesus Christ*, as the onely sufficient meanes of thy happinesse, receiuing the promises, that declare thy liberty so to doe, *Romans* 4. 23. 24. *Romans* 5. 17.

Thirdly, thou must in thy prayers present *CHRIST* to GOD, and make it knowne as a couenant of thy heart, that thou doest rely vpon him onely; and so giue glory to God, against

againſt the feare of the Law, ſinne, death, and hell.

Fourthly, thou muſt reſolue to reſt in this courſe, and neuer to depart from thy confidence herein: Thus the *iuſt muſt liue by their faith.*

Thus of the third Vſe.

4. Fourthly, we ſhould be ſtirred vp to ſhew forth daily the vſe, and power, and truth of our *iuſtification* by the effects of it; which we ſhould ſtriue to ſtirre vp in vs, as namely we ſhould ſhew, that we are iuſtified:

1. By confirming our conſciences in peace and tranquillitie.

2. By going boldly to God, and the throne of his grace; as knowing in how much grace we ſtand with God.

3. By comforting our ſelues in the hope of glory, as knowing that wee are heires of the World.

4. By glorying in tribulation,

tion, being neuer aſhamed of our faith and hope, *Rom.* 5. 1. 2. 3. 4. 5. &c.

5. The doctrine of our free iuſtification ſhould teach vs to carry our ſelues with all compaſſion and meekeneſſe toward other men, that yet liue in their ſins: for we were ſuch as they once, till the grace of GOD appeared without any deſert of ours.

6. We ſhould be carefull of good workes, to free the glorious doctrine of liberty from the aſperſion of euill men, and to ſhew our thankfulneſſe to God, and the truth of our faith, *Rom.* 3. 31. 6.

Iam. 2. the latter part of the Chapter. Tit. 3. 7. 8.

7. This ſhould make vs for euer to judge of Mens worth by their faith, and to ſay, Oh, he, or ſhe is bleſſed, that beleeued; and to account highly of poore *Chriſtians*, that are rich in faith. 7. *Iam.* 2. 5.

8. For

8. For euer while wee liue, wee ſhould glory, not in our ſelues, but in the *Lord*, acknowledging whatſoeuer wee are, we are by the grace of GOD, 1 *Cor.* 1. 31. *That according as it is written, He that reioyceth, let him reioyce in the Lord.*

Rom. 3. 27. *Where is then the reioycing? It is excluded: by what Law? of workes: Nay, but by the law of Faith,* &c.

Secondly, this Doctrine ſhould worke in vs much *conſolation*, euen life from the dead: *Iuſtification* is called *iuſtification of life*, *Rom.* 5. 18. It ſhould quicken vs aboue many other doctrines, and the rather if we conſider:

1. That in *Chriſt* there is a daily *propitiation* for all our ſinnes, *Rom.* 3. 25. 1. *Iohn* 2. 2. Hee will ſee our filthy Garments taken off vs, and clothe vs with change of rayment, *Zach.* 3. 3. 4.

2. That

2. That the very blessing of *Abraham* comes vpon vs; we are heires of the World as well as hee, *Galath.* 3. 9. *They which be of faith, are blessed with faithfull* Abraham, *Romans* 4. 11. 12.

3. That though this be clogged with a condition of beleeuing; yet we are not excepted, but may lawfully rest vpon *Christ*; yea, we are commanded to beleeue, 1 *John* 3. 23. *This is then his commandement, that we beleeue in the name of his Sonne Iesus Christ, &c.* Yea, God doth beseech vs to be reconciled, 2 *Corinth.* 5. 20. *Now then are wee Embassadours for CHRIST, as though GOD did beseech you through vs, wee pray you in Christs stead, that yee be reconciled to God,* &c.

4. That this beleeuing in *Christ*, makes vs accounted as righteous as euer *Adam* was, or

or we could haue beene, if wee had kept the morall law, and God is as well pleased with vs: our faith is accounted for righteousnesse, and in stead of it, *Rom.* 4. 5. *But to him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for Righteousnesse.*

5. That we may from hence gather also assurance of raigning with GOD in another World, as the Apostle shews, *Romans* 5. 9. 10. 11. *Much more then being now iustified by his blood, we shall be saued from wrath through him.*

For if when we were enemies, we were reconciled to God by the death of his Sonne; much more being reconciled, we shall be saued by his life.

17. *For if by the offence of one death raigned through one; much more shall they which receiue the abundance of grace, and*

of

of the gift of righteousnesse, raigne in life through one; that is, Iesus Christ.

Romans 8. 30. *Whom hee iustified, them also he glorified,* &c.

6. Lastly, that nothing shall separate vs from this loue of God, no accusation shall be receyued against vs, *Rom.* 8. 33. 34. 35.

Thirdly, this may serue for great reproofe,

First, for the neglect of faith in many; Oh, who hath bewitched thee, that thou shouldest not beleeue! why will yee still be shut vp, and liue vnder the curse? *Galath.* 3. 1. *O foolish Galathians, who hath bewitched you?*

10. *As many as are vnder the workes of the Law, are vnder the curse,* &c.

23. *Before faith came, wee were kept vnder the Law, and shut vp,* &c.

2. Of

2. Of the most of vs, for leaning still too much to our owne workes; we can hardly tell, how, in our eyther glorying, or grieuing, to quit our selues from the infection of pleading merit of workes.

3. Of many deare seruants of God for their slothfulnesse, and miserable neglect of the assurance of Faith; resting still in their weaknesse of faith, and not striuing to be fully perswaded.

CHAP.

CHAP. XXV.

Of Sanctification.

1 Thes. 4. 4.

For this is the will of God, even your sanctification.

HItherto of *Iustification*; *Sanctification* followes: Concerning *Sanctification*, there are these *Principles*:

1. That whom God iustifieth, he sanctifieth, *Rom.* 8. 30. *Moreouer whom hee predestinate, them also he called, & whom he called, them also hee iustified, and whom he iustified, them he also glorified.* 1.

Ezech. 36. 26. 27. &c. *A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and*

I will giue you an heart of flesh.

And I will put my spirit within you, and cause you to walke in my Statutes, and yee shall keepe my iudgements and doe them, &c.

2. 2. That to be truely sanctified, is to dye to sinne, and to rise againe to newnesse of life, *Romans* 6. 1. 2. 3. 4. *What shall we say then? shall wee continue in sinne, that grace may abound? GOD forbid: how shall we that are dead to sinne, liue yet therein?*

Know ye not, that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death?

We are buried then with him by baptisme into his death, that like as CHRIST was raysed vp from the dead by the glory of the Father, so wee also should walke in newnesse of life, &c. Or it is to repent and beleeue the Gospell,

Gospell, *Marke* 1. 15. *The time is fulfilled, and the Kingdome of God is at hand: repent, and beleeve the Gospell.*

3. That except we be borne againe, wee cannot enter into the Kingdome of God; *Iohn* 3. 5. *Iesus answered, Verily, verily I say unto thee, except that a man be borne of water and of the Spirit, he cannot enter into the Kingdome of God.* 3.

Hebr. 12. 14. *Follow peace with all men, and holinesse, without the which no man shall see the Lord.*

1 Iohn 1. 7. *But if we walke in the light, as he is in the light, we have fellowship one with another, and the bloud of Iesus Christ his Sonne cleanseth us from all sinne.*

2 Cor. 5. 17. *Therefore if any man be in Christ, he is a new creature: old things are past away, behold all things are become new.*

Fourthly, that sanctification is Gods gift, and worke in *IESVS CHRIST*; we can no more conuert our selues, then wee can beget our selues at first: we can no more create our selues new Men, then we can create our selues Men, *Acts 5. 31. Him hath God lifted vp with his right hand to be a Prince, and a Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.*

Acts 11. 18. *When they heard those things, they held their peace, and glorified God saying: Then hath God also to the Gentiles granted repentance vnto life.*

2. Timothy 2. 25. *Instructing them with meekenesse, that are contrary minded, proouing if GOD at any time will giue them repentance, that they may know the truth.*

1. Corin. 1. 30. *But ye are of him in Christ Iesus, who of God*

is made vnto vs wisedome, and righteousnesse, and sanctification and redemption.

Ezech. 37. 28. *That the heathen shall know, that I the Lord doe sanctifie Israel, when my sanctuary shall be amongst them for euermore.*

Tit. 3. 5. *Not by the workes of righteousnesse which wee had done, but according to his mercy he saued vs by the washing of the new birth, and the renuing of the holy Ghost.*

Fifthly, that our sanctification is vnperfect, while we liue in this world, 1 *Ioh.* 1. 8. *If wee say that we haue no sinne, wee deceiue our selues, and the truth is not in vs.* 5.

Prou. 24. 16. *For a iust man falleth seauen times and riseth againe: but the wicked fall into mischiefe.*

Esay 64. 6. *But wee haue all beene as an vncleane thing, and all our righteousnesse is as filthy*

clouts; and wee doe all fade like a leafe, and our iniquities like the winde haue taken us away.

The Vses may be, for

Information:

Instruction:

Humiliation: and

Consolation.

For the first: we may hence take notice of the wisedome of GOD in curing the posterity of *Adam*. Wee receiued a double disease from *Adam*: the one was guilt of eternall death: the other was corruption of nature. By *Iustification* the first was abolished, and by *Sanctification* the other is healed by degrees.

For the *second*, we may heere learne many things:

The first is, carefully to studie our owne sanctification, and compell vpon our selues a more constant endeauour of found reformation. To this end I propound two things:

1. Certaine

1. Certaine *motiues* which we ſhould haue continually in our mindes, to ſtirre vs vp to the care of holineſſe, and to get true grace.

2. Certaine rules, which may exceedingly further vs about our *Sanctification.*

The motiues are theſe, amongſt many: *Motiues to holineſſe.*

1. The commandement of GOD, 1 *Theſſ.* 4. 3. *This is the will of God, euen your ſanctification.*

Epheſ. 2. 10. *For we are his workmanſhip, created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.*

2. The conſcience of our debt, which wee owe heerein, *Rom.* 8. 12. *Therefore brethren we are debters, not to the fleſh to liue after the fleſh:* being redeemed by *Chriſt.*

Tit. 2. 14. *Who gaue himſelfe for vs, that hee might redeeme*

vs from all iniquity, and purge vs to be a peculiar people to himselfe, zealous of good workes.

3. The consideration of our owne dignity: we are the children of GOD, the temples of the holy Ghost, Kings and Priests vnto GOD; Gods owne peculiar people and inheritance.

4. The rich promises that belong to godlinesse, 1 *Tim.* 4. 8. *For bodily exercise profiteth little: but godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.*

5. The assuring hereby of our Calling, and *Election*, 2 *Peter* 1. 10. *Wherefore brethren, giue rather diligence to make your Calling and Election sure: for if ye doe these things, ye shall neuer fall.*

6. The excellency of good workes: they are sacrifices seasoned with the Salt of Faith, kindle

kindled with the fire of the holy Ghoſt, offered by the merit of *CHRIST*, and accepted of GOD, 1 *Peter* 2. 5. *And ye be made a holy Prieſt-hood, to offer up ſpiritual Sacrifices acceptable to GOD by IESVS CHRIST.*

7. The ſilencing of the ignorant from ſpeaking euill, 1 *Peter* 2. 15. *For ſo is the will of God, that by well-doing ye may put to ſilence the ignorance of the fooliſh.*

8. Becauſe elſe,

1. The name of God will be blaſphemed, *Rom.* 2. 24. *For the name of God is blaſphemed among the Gentiles, through you.*

2 Sam. 12. 14. *Howbeit becauſe by this deede thou haſt cauſed the enemies of the Lord to blaſpheme, the Childe that is borne vnto thee ſhall ſurely die, &c.*

2. The Spirit of God will

be grieued, and the workes of the spirit deaded, *Ephesians* 4. 30. *And grieue not the holy spirit of God by whom yee are sealed vnto the day of redemption.*

3. The iudgement of God will be prouoked, *Ps.* 89. 31. 32.

Rules about our Sanctification.

The rules wee had need to be put in minde of, that concerne *Sanctification*, either shew vs what to take heede of; or what to doe.

That we be not deceiued in this great worke of true grace, we must take heed;

First, of wretchlesnesse and security; whereby a man liues so, as he is insensible and careless of reformation altogether. Awake thou that sleepest, *Ephes.* 5. 14.

Secondly, of the daily baits, and methods of sinne: be not insnared with the pleasures of *sinne*, which are but for a sea-

a season; but circumcise betimes the fore-skinnes of your hearts, *Ierem.* 4. 4.

Thirdly, of procrastination, and delaying of time in the businesse of reformation. For thy life is vncertaine, *Matthew* 25. 13. and euery day addes to the heape of sinne, and of wrath, *Rom.* 2. 5. Sinne not against thy purposes of amendment, least thou grow more hardened.

Fourthly, of hypocrisie, and fained holinesse, *Esa.* 58. 2. *Iam.* 4. 8.

Fifthly, of the perswasion of the merit of your owne works, *Rom.* 10. 3. *For they being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God,* &c.

Sixthly, of temporary righteousnesse, *Hosh.* 6. 4. *Ephraim, what shall I doe vnto thee? O Iuda,*

Iuda, how shall I intreate thee? for your goodnesse is as a morning cloud, and as a morning-dew it goeth away. Or being weary of well-doing, *Gal.* 6.9. *Let vs not therefore be weary of well-doing: for in due season wee shall reape, if we faint not,* &c.

Seauenthly, of the precepts of Men, *Matt.* 15. 9. *In vayne they worship me, teaching for doctrine mens precepts.*

Ezech. 20. 18. *But I said vnto their Children in the Wildernesse, Walk ye not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their idols.*

Eightly, of looking after the example, and fashion of the World, *Romans* 12. 2. *Frame not your selues like vnto this World.*

Ninthly, neglect of Prayer for the particular furtherance of reformation and grace, *Lament.* 5. 21. shall he not giue vs his

his holy Spirit, if we aske him, as our Sauiour sheweth in the *parable?*

Tenthly, let the best of vs take heed of a strange deceit, and that is, to rest in faire words, and attentiue hearing. How is it, that men, that heare many precious counsels, comforts, and reproofes, goe away without any reformation, and thinke they doe well, if they commend the Sermon? &c. Oh, how common is this disease to be awake to heare of the disease, or medicine, and fall asleepe before it be applyed? like those hearers in the Gospell, of whom it is said, *They heard, they marueiled, and they went their wayes.*

Thus much of what wee should auoide, that the worke of *sanctification* be not hindred.

On the other side there be diuers things to be obserued by vs, as

First,

First, we must looke to the matter to be done, which hath two considerations in it:

1. That in generall whatsoeuer things are *true, honest, iust, pure, louely, and of good report*, that haue *vertue* and *praise* in them, that we should thinke on those things, and study how to glorifie God, and enrich our selues by well doing them, *Phil.*4. 8. *Ephes.*5. 8. &c.

2. That wee striue to keepe our selues free from, or speedily mortifie such euils as vsually staine the profession of religion after calling. Besides the mortification of grosse euils, which the first repentance puts away; we must watch carefully against other sinnes, such as are lying, rotten communication, deceit, anger, wrath, and all bitternesse, and cursed speaking, *Col.*3.8. *Ephes.*4.25.

Secondly, we must looke to the

the end of all our actions, the end I say both of intention, and continuance: For

1. We must propound the glory of God, as the maine end of all our actions, *1 Cor.* 10. 31. *Whether therefore ye eate or drinke, or whatsoever ye doe, doe all to the glory of God,* Philip. 1. 11.

2. We must so begin reformation and good workes, as wee be sure also to endeavour with all constancy to hold out to the end, *Luke* 1. 75. *All the dayes of our life in holinesse and right eousnesse before him.* Psalm. 106. 3. *Blessed are they that keepe iudgement, and doe righteousnesse at all times.*

Thirdly, wee must looke to the manner of our reformation, that it be done with all sincerity, and so we doe,

1. If we turne from all sorts of our transgressions, *Ezech.* 18. 30, 31. *Therefore I will iudge*

you,

you, O House of Israel, every one according to his wayes, returne therefore, and cause other to turne away from all your transgressions, so iniquity shall not be your destruction.

Cast away from you all your transgressions, whereby ye haue transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel?

2. If we labor for a sanctification that is throughout in all part, in soule, in body, and in spirit, that is, in our outward man, & in our affections, & in our iudgements, and thoughts.

Fourthly, we must be exceeding mindefull of the meanes of *sanctification*, and so we must especially thinke of

1. The Word, to subiect our selues to the power of it: for if *we heare our soules shall liue*, we are *sanctified by the truth*, and God will haue *his Law magnified*, and *the Word is able*

to

to build vs vp still further, till we come to heauen, Isai. 55. 4. Iohn 17. 19. Isaiah. 42. 21. Acts 20. 32.

2. The *Sabbath*: for that is *the signe of our sanctification*. It is a signe to assure, that God will not faile vs in his blessing; and it is a signe that we are indeed a holy people, if wee be carefull to keepe the *Sabbath*. It is the market day for our soules, and by the right keeping of the Sabbath, we shall be the better able to serue God all the weeke after, Exod. 31. 13. 14. *Keepe ye my Sabbaths: for it is a signe betweene me and you in your generation, that ye may know, that I the Lord doe sanctifie you.*

Yee shall therefore keepe the Sabbath, for it is holy vnto you; he that defileth it shall die the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.

Isaiah

Isaiah 56. 2. *Blessed is the man that doth this, and the sonne of man which layeth hold on it: hee that keepeth the Sabbath, and polluteth it not, and keepeth his hand from doing any euill.*

Thus of the vses for instruction.

Thirdly, these principles may terrifie all men that are vnsanctified, that haue not true grace, that liue in their sinnes: Woe vnto worlds of men because of sinne! for thereby they may gather, that there is no cure done to their natures, that they are not at all iustified before God, that they haue no part with *Christ*, and that all they doe is still impure, *Matth.* 7. 18. *Tit.* 1. 15. Yea, and that the wages of their sinnes will be death, and that in the *state* they are in, they cannot be saued, *Rom.* 6. 23. *Iohn* 3. 5. and in the mean time, what know they how soone the whirle-wind of the *Lord* may

may fall vpon the wicked? *Ier.* 23.19. *Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlewind shall fall downe vpon the head of the wicked.*

And for all the things they haue done in the flesh, they must come to iudgement; and the rather because they haue not taken warning, *Acts* 17. 31. *Because he hath appointed a day, in the which he will iudge the world in righteousnesse by that man, whom he hath appointed,* &c.

Obiect. But some one may say, what tell yee vs of these terrible things? we haue no reason to thinke of our selues, that wee are vnsanctified, how can wee, or you tell, who are not sanctified?

Sol. It is easie to tell in the negative, who are not sanctified, you may know it of wicked men:

1. Because

Signes of a person vnsanctified.

1. Because they are asleepe and dead in sinne, and haue not any true feeling of the hatefulnesse of their many sinnes, *Ephes.* 2. 1. *And you hath he quickened, that were dead in trespasses and sinnes.*

2. Because sinne raignes in them, it hath an vnlimited power in them, *Rom.* 6. 12. *Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof.*

3. Because they sinne by couenant, they hire themselues; their purpose is with their whole hearts to commit and continue in sinne, they obey as seruants, *Rom.* 6. 16. *Know ye not, that to whomseeuer yee giue your selues, as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse.*

4. Because they are silent from prayer, and confession of sinne, *Psalm.* 32. 23. 25.

5. Because

5. Because they haue no sauour of the things of the spirit, but altogether sauour fleshly things, *Rom.* 8. 5. *For they that are after the flesh, sauour the things of the flesh: but they that are after the spirit, the things of the spirit.*

6. Because they neuer had any *marriage affections* to *Iesus Christ*, Rom. 7. 5.

7. Lastly, a wicked man finds in himselfe not onely an impotency, but an impossibility to be subiect to the Law of God. He resolues, that he cannot possibly yeeld to the directions of the Word, nor will not: whereas a godly minde loues the Law, desires to obey, endeauours it, subiects himselfe to it, though hee faile many wayes.

Fourthly, and lastly, the godly may bee comforted in the obseruation of this worke of the spirit of grace, that is in

Iesus

Iesus Christ, which killes sinne in them, and hath made them aliue from the dead.

Obiect. But some weake *Christian* might say, There is much comfort in this doctrine of the healing of their natures, saue that the imperfection of their *sanctification* is a continuall discomfort.

Solut. Christians may and ought to comfort themselues against the imperfection of their *sanctification* many wayes, and so if they looke

Comforts against infirmities.

1. Vpon the Spirit of God in their hearts, and so two things may relieue them; first the assistance of the Spirit, which will helpe their infirmities, *Rom.* 8. 26. And then if they consider the very fountaine of all good actions, and euery good gift to be the same spirit of God, they must needes conclude, it is some diuine thing which is wrought in them,

them, in as much as it flowes from the holy Ghost; howsoeuer it be imperfect through the corruption of their hearts.

2. Vpon *Iesus Christ*, and so if they behold,

1. His *intercession*, and that likewise hath a double comfort in it: for first *Christ* made intercession for vs, when he prayed for our *sanctification*, it should much comfort vs to remember, that our sanctification was one of the things *Christ* prayed for, *Iohn* 17.19. Secondly, *Christ* in his intercession in heauen, couers all the imperfections of the godly, and is their *aduocate* before the Father, 1 *Iohn* 2.2. *Rom.* 8.34.

2. His death and resurrection, from whence flowes a vertue continually, which is of singular power, to make our sinnes still die in vs, and quicken vs to newnesse

neſſe of life, *Rom.6.4.* For this cauſe did *Chriſt* ſanctifie himſelfe, that hee might ſanctifie his members by the influence comes from him, as from their head, *Iohn 17.17.*

3. Vpon the hope of perfect holineſſe: for the time will come, when they ſhall be without ſpot, or wrinkle, *Epheſ.5.27.* The merit of their perfect holineſſe is found in the price payed by *Ieſus Chriſt*, *Heb.10.14.* It ſhould much ſolace them, that one day there ſhall be a perpetuall end of all ſinne and infirmities.

4. If in the meane time they looke vpon the good nature of God, aſſuring them by his promiſes.

1. That they are vnder Grace, and not vnder the Law, *Rom.6.14.*

2. That he wil not deale with

vs after our sinnes, *Psal.* 103.

3. That he will spare vs, as a man spareth his sonne that serueth him, *Mal.* 3. 17.

4. That hee will accept of the will and desire for the deed, 2 *Cor.* 8. 12.

5. That he is slow to anger, and ready to forgiue, *Psalm.* 103. 8. And mercy pleaseth him, *Micha.* 7. 18.

6. That hee will passe by our infirmities, and meete frailties, and not take notice of them, *Micha.* 7. 18.

S CHAP.

CHAP. XXVI.

Of the Resurrection.

Ioh. 5. 28. 29.

Marvell not at this: for the houre shall come, in the which all that are in the graues, shall heare his voice:

And they shall come forth that haue done good, vnto the resurrection of life; but they that haue done euill, vnto the resurrection of condemnation.

HItherto of the *principles* that concerne the third estate of man.

The fourth estate of man is the estate of glory; and in this wee are to consider the three degrees of it:

1. The

1. The *Resurrection* of the body.
2. The last Iudgement.
3. The glory of *Heauen.*

The *principles* concerning the resurrection are these:

First, that the bodies of dead men shall rise out of the dust of the earth, and their own soules shall enter into them againe, *Iob.* 19. 23. 26. *For I am sure that my Redeemer liueth, and he shall stand the last on the earth.* 1.

And though after my skinne wormes destroy this body, yet shall I see God in my flesh.

Esa. 26. 19. *Thy dead men shall liue; euen with my body shall they rise: Awake and sing yee that dwell in dust: for thy dew is as the dew of hearbes, and the earth shall cast out the dead,* &c.

Ioh. 5. 28. *Marueil not at this, for the houre shall come, in the which all that are in the graues, shall heare his voyce.*

1 Cor. 15. 16. *For if the dead be not raised, then is Christ not raised*, &c. in the whole *Chapter*.

2. Secondly, that the bodies of all men shall be raised, *Ioh.* 5. 28. Small and great; the earth, sea, fier, beasts, fowles, ayre, &c. shall deliuer vp their dead, *Reuel.* 20. 12. 13. *And I saw the dead, both great and small, stand before GOD; and the Bookes were opened, and another Booke was opened, which is the Booke of life; and the dead were iudged of those things which were written in the Bookes, according to their workes.*

And the Sea gaue vp her dead which were in her, and death and hell deliuered vp the dead which were in them, and they were iudged euery man according to their workes. Iust and vniust shall rise, *Acts* 24. 15. *And haue hope toward GOD, that the resurrection of the dead,*

which

which they themselues looke for also, shall be both of iust, and vniust. Though the vniust shall not rise in the same manner, nor by the same power, that is, by the vertue of *Christs* resurrection, *Dan.12.2. And many of them that sleepe in the dust of the earth, shall awake; some to everlasting life, and some to shame and perpetuall contempt.*

Quest. It may be obiected, that *Daniel* saith many shall rise, not all.

Answ. He may speake so, because wee shall not all die; but those that are aliue at *Christs* comming, shall be changed in stead of death and resurrection, 1 *Thes.4.15. For this say we vnto you by the Word of the Lord, that wee which liue, and are remaining in the comming of the LORD, shall not preuent them which sleepe*, &c. 1 Cor. 15. 53.

Thirdly, that the same bodies 3.

which men carry about with them in this world ſhall riſe againe, *Iob* 19. 26. 27. *And though after my skin wormes deſtroy this body, yet ſhall I ſee God in my fleſh.*

Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for me, though my raines are conſumed within me.

Pſal. 34. 20. *He keepeth all his bones, not one of them is broken.*

This very corruptible muſt put on incorruption, 1 *Cor.* 15. 53. *For this corruptible muſt put on incorruption, and this mortall muſt put on immortality,* &c.

The reaſons are, 1. becauſe euery man ſhall receiue in his body, what he hath done, either good or euill, 2 *Cor.* 5. 10. *For we muſt all appeare before the iudgement ſeat of Chriſt, that euery man may receiue the things which are done in his body, according to that he hath done, whether good or euill.*

2. Becauſe

2. Because else it were absurd that any other body should be crowned, but that which suffered; or punished, but that which sinned.

Fourthly, that this resurrection shall bee at the end of the world, euen the last day of the world, *Iohn* 6. 44. *No man can come to me, except the Father which hath sent me, draw him: and I will raise him vp at the last day.*

And therefore wee must distinguish betweene particular resurrections, and the generall or *vniuersall*. Particular resurrections haue beene past in some cases miraculously, as at the time of *Christs* death: but the *principle* speakes of the vniuersall resurrection.

The vses may be for

Information.
Instruction.
Consolation.
Terrour.

First, for information, and so wee should striue to informe our selues in three things:

1. The certainty of it, that it shall surely be.

2. The manner of it, since it must needs be.

3. The glory of the life in *Christ*, that can effect this.

For the first, we may find many wayes to affect our hearts with a full assurance that our dead bodies shall rise againe: many things tend hereunto, some probable, some infallible, some shew it that it may be, others that it shall bee.

That it is not impossible, other workes in nature shew: as first, the *Phœnix*, a bird in *Arabia*, of which it is written, that waxing old, with the sticks of Frankincense and Cassia, with which shee filled her nest, shee makes a fier, and being put

put in the fier, and burned to aſhes, by and by after the dew of heauen lights vpon her, ſhee comes forth aliue. Secondly, wee know that many little birds, which for the winter-time lie out of the way in deepe marſhes, or ſuch like places; yet in ſpring time come out aliue againe. Thirdly, wee ſee that trees, and plants in winter looſe all their ornaments, and being dead to ſee to, yet reuiue againe. Fourthly, thus doth the ſeed alſo which the Husbandman throwes into the ground, 1 *Corinthians* 15. 36. *O foole, that which thou ſowſt, is not quickened, except it die.* Fifthly, and laſtly, night and day, ſleepe and waking, ſhewes vs thus much: the day dies into the night, and yet reuiues to the world with all his glory.

Yea, in man himſelfe there is grounds of ſingular probability: For

First, his deliuerances from dangers and distresses, are(as it were) lesser resurrections, and the terme is giuen to it. The houses in which the *Iewes* were captiues, were as so many graues; and their returne, as a rising from the dead, *Eze.*37. 12. 2 *Cor.*1. 10.

Secondly,he hath had an experience of the first resurrection in his soule already, and how can he doubt the rising of his body?*Rom.*6.*Iohn* 5.25.28. *Reu.*20.6.

Thirdly, diuers particular men haue appeared raised from the dead; as *Lazarus*, *Iohn* 13. 43. the Saints that appeared out of the graues after *Christs* death,*Mat.*27.52.53.

Fourthly,God shewed this in a *vision* to *Ezechiel*, when hee saw a field full of dry bones,receiuing at Gods commandement flesh,and nerues,and life, *Ezech.* 37.

But

But we haue more then probabilities, we haue certaine *arguments* for it, as

First, the Word of God assuring it, 1 *Thes.* 4. 15. as was proued before, to whom all things are possible, *Luk.* 1. 37. *For with GOD shall nothing be vnpossible,* Luke 18. 27. *The things which are vnpossible with men, are possible with GOD,* Romans 4. 21.

Secondly, the Sonne of God vndertaking to effect it, *Iohn* 6. 39. *And this is the Fathers will which hath sent me, that of all which hee hath giuen me, I should loose nothing, but should raise it vp againe at the last day,* &c.

Thirdly, the resurrection of *Christ* to assure it, who rose as our surety, 1 *Thes.* 4. 14.

Fourthly, the Sacrament of *Baptisme* sealeth both the resurrection of soule and body.

Fiftly, and lastly, the *Apostle* proues

proues at large the necessity of the resurrection, by many *arguments*: shewing in effect, that all religion is ouerturned, if the resurrection be not beleeued, 1 *Cor.* 15. 12.

Thus that it shall be: How it shall be, followes.

The manner of the Resurrection.

The manner of the resurrection will be thus:

First, when the last day of the World is come, *Christ* on a sudden, in the same visible forme he went to Heauen, will come in the clouds with his *Angels*, and thousands of the soules of his Saints, *Iude* 14. 1 *Thes.* 4. 15.

Secondly, the *trumpet* of *God* shal then *sound*, the *voice* of the *Archangel* shall then be heard: *Christ* shall command, exhort, and call vpon the dead to rise and come away to judgement, 1 *Thes.* 4. 16. 17. so as the very dead shall heare this shout and voice of *Christ*, *Ioh.* 5. 29. *Mat.* 24. 31.

What these things mean is vnknowne

Third-

Thirdly, immediately the ſpirit of *Chriſt* will bring the ſoules of all the godly, & they ſhall enter into their bodies; and then they that haue ſlept in the duſt of the earth, ſhall be raiſed to life.

Fourthly, the bodies of the wicked ſhall then be raiſed alſo by the power of God, by a way vnknowne.

Fifthly, men, that ſhall then be aliue, ſhall haue a change on a ſudden in ſtead of death, and reſurrection, 1 *Corin.* 15. 1 *Theſ.* 4. 15.16.

Sixthly, the *Angels* ſhall then gather the *Elect*, and chaſe in the Reprobates from the foure windes of heauen, and preſent them before *Chriſt*, *Math.* 24. 31. Thus of the manner.

Thirdly, this may informe vs concerning the glorious life of the Sonne of GOD, who doth not only liue himſelfe; but giues life to millions of

of men by his ſpirit, *Iohn* 5.21. and raiſed dead bodies ſo miraculouſly.

Thus of the Vſes for Information.

From the Doctrine of the Reſurrection we ſhould learne diuers things.

Firſt, it ſhould teach vs not to mourne immoderately for the dead, ſince when *Chriſt* comes againe, hee will bring them with him; and the Earth and Seas ſhall make a true account of their dead in the day of *Chriſt*, 1 *Theſ.* 4.13.14.

Secondly, it ſhould teach vs to haue the very body in honour, and not to tranſgreſſe againſt it, ſeeing it is redeemed by *CHRIST*, and ſhall be rayſed to immortality at the laſt day.

Now men ſinne againſt the body:

1. When (according to the traditions of men, and through

through wil-worſhip) they with-hold from the body due ſuſtenance, *Coloſſ.* 2. 23.

2. When men pollute their bodies, that ſhould be prepared to immortality, with filthineſſe; ſuch as is whoredome, drunkenneſſe, ſodomitry, and ſuch like abominations, 1 *Corinth.* 6 13. 14.

3. When the bodies of the Saints are not carefully and with meete honour buried, or their burying places vnciuilly diſ-regarded.

Thirdly, the conſideration of this great worke of the Reſurrection of mens bodies, ſhould teach vs to truſt GOD in leſſer matters, and beleeue his promiſes, though there be neuer ſo great vnlikelihood of the accompliſhment, in reſpect of outward meanes and appearance, *Rom.* 4. 17. 18.

Fourthly, wee ſhould eſpecially

ally be carefull to get the assurance, that our bodies shall haue a glorious resurrection, *Acts* 24.15. And that we may be so assured:

1. Wee must pray GOD to giue vs his holy Spirit, as the pledge of it. For then if the spirit of *CHRIST* be in vs, the same spirit that raysed *Christ*, will raise vp our natural bodies at the last day, *Ro.* 8.11.

2. Wee must be sure of the first resurrection, that the body be dead in respect of sin, and the soule raised vp to a liuely care of newnesse of life: they that haue their part in the first resurrection, shall neuer taste of the second death, *Rom.* 6. *Reuel.* 20.6.

Rise first in soule.

3. In particular, we must be sure to get faith in *Iesus Christ*, who is the resurrection, & the life, and in whom whosoeuer beleeueth, he shall not dye for euer, *Iohn* 11.25.

Fifth-

Fifthly, wee ſhould reſolue to liue, like ſuch as beleeue a glorious *Reſurrection*, and to this end.

1. Wee ſhould be ſtedfaſt, and vnmoueable in all conditions of life, 1 *Cor.* 15. 58.

2. Wee ſhould liue, as Men deuoted wholly to the ſeruice of *Ieſus Chriſt*, whoſe wee are both in life and death, *Rom.* 14. 7. 8.

3. Wee ſhould ſtriue to abound in the worke of the Lord, 1 *Cor.* 15. 58. rouſing vp our ſelues to the care of well-doing, 1 *Cor.* 15. 34. ſtudying to keepe a conſcience void of offence toward GOD and Man, *Act.* 24. 16.

4. Our minds ſhould run on that time, and our conuerſation ſhould be in heauen, *Phil.* 3. 20.

Thus much of the Vſes for inſtruction.

Thirdly, the doctrine of the Reſur-

Reſurrection hath ſingular comfort in it, and *Chriſtians* are charged to comfort themſelues, and one another, with theſe things, 1 *Theſ.* 4. 18. And *Dauid* did rejoyce, and was glad at heart for this reaſon, *Pſalme* 16. 9. For that is the time of the refreſhing of all Chriſtians, *Acts* 3. 19. And ſo the godly haue beene wont to comfort themſelues againſt diuers maladies; as,

1. Againſt the paynes and tortures of the body; ſo did *Iob*, *Iob* 19. 25. 26. 27. *For I am ſure, that my Redeemer liueth, and hee ſhall ſtand the laſt on Earth.*

And though after my skinne, Wormes deſtroy this body; yet ſhall I ſee God in my fleſh.

Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for me, though my rains are conſumed within me.

And ſo did the godly mentioned,

tioned, *Hebr.* 11. 35. *The Women receiued their dead rayſed to life; other alſo were racked, and would not be deliuered, that they might receiue a better reſurrection.*

2. Againſt the troubles and generall miſeries of this life, and ſo Gods people are comforted, *Daniel* 12. 1. 2. *And at that time ſhall* Michael *ſtand vp, the great Prince which ſtandeth for the Children of thy people; and there ſhall be a time of trouble, ſuch as was neuer ſince there began to be a Nation vnto the ſame time; and at that time thy people ſhall be deliuered, euery one that ſhall be found written in the Booke.*

And many of them that ſleepe in the duſt of the Earth, ſhall awake, ſome to euerlaſting life, and ſome to ſhame and perpetuall contempt.

Iſaiah 26. 19. *Thy dead men ſhall liue, euen with my body ſhall they*

they rise: Awake, and sing yee that dwell in dust; for thy dew is, as the dew of hearbes, and the earth shall cast out the dead.

3. Against death it selfe, and so the *Apostle* triumphs, 1 *Cor.* 15.55.56.57. *O Death where is thy sting! O grave, where is thy victory!*

The sting of death is sinne: and the strength of sinne is the Law.

But thanks be vnto God, which hath giuen vs victory through our Lord Iesus Christ.

Obiect. Now if any aske, What in the Doctrine of the resurrection should comfort vs in those cases?

Solut. I answere: The consideration of the marueilous glory of our bodies, in which they should rise, should fill vs with sweet refreshings, *Phil.* 3. 21. *Who shall change our vile body, that it may be fashioned like vnto his glorious bodie, according to the working, whereby he is able*

to

to subdue all things vnto himselfe. For sixe things shall befall our bodies at that day:

1. *Immortality*: so as they can neuer die againe, 1 *Cor.* 15. 42. 43. 44. 53.

2. *Incorruptiblenesse*: they shall neuer bee inclined to putrefaction, or any corruption.

3. *Spiritualnesse*: our bodies shall bee rayſed ſpirituall bodies; they ſhall be like Spirits, as it were, and that in diuers reſpects: Firſt, becauſe they ſhall bee poſſeſſed fully by the Spirit of GOD, ſo as they ſhall be both gouerned by the Spirit, and be ſubject to the Spirit wholly: Secondly, Becauſe they ſhal liue as the *Angels* in heauen doe, without Meate or rayment or any other bodily helpes or ſuſtenance: Thirdly, Becauſe they ſhall be for nimble-

nimblenesse, as it were *spirits*; they shall bee able with incredible swiftnesse, to passe into all the parts of the World, Earth, or Ayre, &c. for they shall meet *Christ in the ayre*, 1 Thessal. 4. 17.

4. *Power*: for of bodies full of weakenesse, and subject to many calamities and distresses, and paines, they shall bee raysed in power; that is, strong, able, and *impassible*.

5. *Perfection*: for they shall bee freed from deformitie, vnhandsomenesse, maime, lamenesse, *&c.* and become most fayre and comely; neyther infancy, nor olde age hindering them, but shall appeare in full age and beautie.

6. Shining and splendor, as the *Sunne* or Starres in the Firmament: the body being cloathed with a celestiall

celestiall glory, and diuine light, 1 *Corinth.* 15.40. *Daniel* 12. 3. *And they that be wise, shall shine as the brightnesse of the Firmament; and they that turne many to righteousnesse, shall shine as the Starres for euer and euer.*

Matth. 13. 43. *Then shall the iust men shine as the Sunne in the Kingdome of their Father: Hee that hath eares to heare, let him heare,* &c.

And as wee may comfort our *selues* by the meditation of these distinct glories in our bodies then, so it may adde vnto our comfort, and the establishment of it, if we consider three things more; *to wit*, first, the certaintie of all this, that it shall come. Secondly, the shortnesse of the time thither. Thirdly, the condition of the body till then.

For the first, wee should not doubt of it, because wee are borne

borne againe to this hope, we are children of the resurrection now, and so called, *Luke* 20. 36. And besides, *Christ* hath a *charge* to loose nothing; no, not of the bodies of the Saints, *Iohn* 6. 39. *And this is the Fathers will, which hath sent me, that of all which he hath giuen mee, I should loose nothing, but should raise it vp againe at the last day.*

And he came to this end, to dissolue the workes of the Diuell, which is sinne, and death by sinne, 1 *Iohn* 3. 8. *Christ* also is the first fruit of the dead, 1 *Corinth.* 15. 20. And further wee haue felt of the power of *Christ*, in raysing our soules already: hee that by his Word made all things, can by the same voyce bring backe our bodies againe.

Ob. That the bodies resolued to dust and ashes, should rise, is against common sense and reason. *Solut.*

Solut. It is aboue reason, but not against it. Can Men of ashes make glasse, and cannot God of dust make againe the body?

Obiection. But the bodies dead are often mingled with the bodies of beasts, or other creatures.

Solut. The Gold-smith by his art can seuer mettals, and extract one mettall out of another, and cannot God distinguish these dusts, *&c.*

Obiect. Flesh and bloud cannot come into the Kingdome of heauen, 1 *Cor.* 15.50.

Solut. By flesh and bloud is not meant the body simply, but as it is clothed with sinne and infirmity, which shall be done away in the resurrection.

Ob. The condition of Man and Beast is one, *Eccl.* 3.19. *For the condition of the Children of men, & the condition of beasts are euen as one condition vnto them:*

As the one dieth, so dieth the other: for they haue all one breath, and there is no excellency of Man aboue the beast; for all is vanity.

Sol. First, they are like in dying, not in the estate after death. Secondly, it may be said, those words are the *obiection* of the *Epicure*, not the opinion of *Salomon*.

Secondly, it may adde to our comfort, that the *Lord* is at hand, *Phil.* 4. 5. and that it is but a little season thither to, *Reuel.* 6. 11.

Thirdly, the present condition of our bodies euen in the graue should comfort vs: for,

1. The Couenant of God is of force euen with them, as they lye in the dust of the earth, *Matth.* 22. 31. 32.

2. The vnion with *Christ* holds still, *Col.* 1. 18.

3. They are not dead, but a sleepe in *Iesus*, 1 *Thes.* 4. 13.

Fourth-

Fourthly, Woe vnto wicked men, euen because of the resurrection: they shall sleepe for a while in their bodies, but when they wake, they must be had away to execution. They that haue done euill shall arise vnto shame, and contempt, and condemnation: their bodies shall rise in dishonor, deformitie, passible, tormented with eternall and vnvtterable tortures, liuing in darknesse without light, (liuing, I say, for euer, onely to feele the paines of eternall dying) shut vp in prison, and denyed the comfort of the meanest creatures; it were well for them, if they did neuer rise, *Reuela.* 20. 14. 15. *Dan.* 12. 2. *Iohn* 5. 29.

CHAP. XXVII.

Of the last Iudgement.

2 Cor. 5. 10.

For we must all appeare before the iudgement-seat of Christ, that every man may receyue the things which are done in his body, according to that he hath done, whether it be good or euill.

HItherto of the *Resurrection*; the last *Iudgement* followes.

The *Principles* concerning the last iudgement are these:

1. First, that there shall be a generall judgement, *Iude* 14. 15. *And* Enoch *also, the seauenth from* Adam, *propheſied of such, saying: Behold, the Lord commeth with thousand of Saints.*

To

To giue iudgement against all men, and to rebuke all the vngodly among them, of all their wicked deedes, which they haue vngodlily committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

Psalme 9. 8. *For hee shall iudge the world in righteousnesse, and shall iudge the people with equitie.*

Psal. 50. 1. *The God of Gods euen the Lord hath spoken, and called the earth from the rising vp of the Sun, vnto the going downe thereof, &c.*

Heb. 9. 27. *And as it is appoynted vnto men, that they shall once dye, and after that commeth the iudgement.*

Dan. 7. 9. 10. *I beheld till the thrones were set vp, & the Ancient of daies did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire:*

A fierie streame issued, and came forth from before him: thousand thousands ministred vnto him, and tenne thousand thousands stood before him: the Iudgment was set, and the Bookes opened.

2. Secondly, that *Christ* shall be the *Iudge*, and that in the humane nature, *Acts* 10.42. *And hee commaunded vs to preach vnto the people, and to testifie that it is hee that is ordayned of God a Iudge of quicke and dead.*

Acts 17.13. *Because he hath appoynted a day, in the which he will iudge the World in righteousnesse by that Man, whom hee hath appoynted, whereof he hath giuen an assurance to all men, in that he raised him from the dead.*

2 Timoth. 4.1. *I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his Kingdome.*

Iohn

Iohn 5. 22. *For the Father iudgeth no Man, but hath committed all Iudgement vnto the Sonne.*

Obiect. The *Apostles* shall judge the twelue Tribes, *Mat.* 19. 28.

Solut. 1. The *Apostles* judge the twelue Tribes by their faith and doctrine, the example whereof shall take away all excuse from the *Israelites.*

2. They shall be as *Iustices* of Peace on the Bench, and consent to *CHRISTS Iudgment.*

Obiect. The Saints shal iudge the World, 1 *Cor.* 6. 2.

Sol. As assessors with *Christ*, bearing witnesse to it, approouing it, and assenting to it, as the *Apostles* before.

2. As they are members of *Christ the Iudge.*

3. As their example shall be alleaged to condemne the wicked. 3.

Ob. But the Father and holy Ghost iudge too.

Sol. The Father doth judge by the Sonne, as by his representatiue Wisdome, *Iohn* 5.22. *For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne.*

Dan.7.13. 14. *As I beheld in visions by night, Behold, one like the Sonne of Man came in the Cloudes of Heauen, and approached vnto the Ancient of dayes, and they brought him before him;*

14. *And hee gaue him Dominion, and honour, and a Kingdome, that all People, Nations, &c.* Or thus: the authority of judging is common to the three persons, but the execution onely proper to the Sonne.

3. Thirdly, all men shall be judged at that day: *iust* and vniust; quicke and dead; small and great, *Iude* 15. *To giue* iudge-

iudgement against all men, and to rebuke all the vngodly among them.

Rom. 14. 9. *For Christ therefore dyed, and rose againe, and reuiued, that hee might be Lord both of the dead, and the quicke,* &c.

2 Cor. 5. 10. *For wee must all appeare before the Iudgement-seate of Iesus Christ,* &c.

Rom. 14. 10. *We shall all appeare before the iudgement-seate of Iesus Christ.*

Psalm. 9. 8. *For he shall iudge the World.*

Ob. All men are beleeuers, or vnbeleeuers; now the beleeuers shall not come vnto iudgment: as appears, *Ioh.* 5. 24. *Verily, verily, I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, & shall not come into condemnation, but hath passed from death vnto life.* And the vnbeleeuer is condemned already, *Ioh.* 3. 18.

He that beleeuet\ not is condemned already.

Solution. The beleeuer ſhall not come into the judgement of condemnation, and the vnbeleeuer is condemned already in effect and ſubſtance: Firſt, In the *counſell* of God: Secondly, In the Word of God: Thirdly, In his owne conſcience, but yet the manifeſtation & finiſhing of this judgement remains vnto the laſt day.

4. Fourthly, all the ſecret things of mens natures, or works, ſhall be brought to light, *Luk.* 8. 17. *For nothing is ſecret, that ſhall not be euident: neyther any thing hid, that ſhall not be knowne, and come to light.*

1 Cor. 4. 5. *Therefore iudge nothing before the time, vntill the LORD come, who will lighten things that are hid in darkeneſſe, and make the counſels of the heart manifeſt.*

Rom. 2. 16. *At that day God ſhall*

shall iudge the secrets of Men by Iesus Christ. And therefore called a day of reuelation or declaration, *Rom.* 2. 5.

Fifthly, it shall be at the last day, but the precise day and houre is not knowne to any men or Angels; the proofe for the like *principle* concerning the resurrection, serues for this place, *Matth.* 24. 36. 5.

Sixthly, the iudgement shall be most iust and righteous, and all shall confesse it, *Rom.* 14. 10. *But why doest thou iudge thy brother? or why dost thou despise thy brother? for wee shall all appeare before the Iudgement-seat of Christ.* 6.

2. Tim. 4. 8. *For henceforth is laid vp for mee the Crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but vnto all them also which loue his appearing,* &c.

Rom. 2. 5. *But thou, after thine hard-*

hardnesse, and heart that cannot repent, heapest vnto thy self, wrath against the day of wrath, and of the declaration of the iust iudgement of God.

Psalme 9. 8. *For hee shall iudge the World with Righteousnesse, and shall iudge the people with equitie.*

7. Seauenthly, the judgement shall be according to Mens workes, 2 *Cor.* 5. 10. *Euery man shall receiue the things which are done in his body, according to that he hath done, whether it be good or euill,* &c.

Rom. 2. 6. *Who will reward euery man according to his workes.*

Obiection. Wee are iustified by faith alone without workes.

Solution. 1. Workes are inquired after in the last judgement, as the signes of faith, and vnbeleefe.

Sol. 2. We are justified by faith

faith onely, but shall be iudged by faith and workes both together. For that iudgement doth not serue to make men iust, that are vniust, but onely to manifest them to be so indeed, which were so in this life being truly iustified.

The consideration whereof should serue for diuers vses, and first for instruction, and so it should teach vs,

First in *generall*, speedily to repent vs of our sinnes, and it should stirre vs to all possible care of holy life, and to the loue of all well-doing, by which our reckoning might then be furthered, *Acts* 17. 31.

2 Pet. 3. 11. *Seeing therfore that all these things must be dissolued, what manner persons ought ye to be in holy conuersation and godlinesse?*

14. *Wherfore, beloued, seeing you look for such things, be diligent, that*

ye

yee may be found of him in peace, without spot and blameles.

Philip. 1. 10. *That ye may discerne things that differ one from another, that ye may be pure and without offence, vntill the day of* CHRIST.

Tit. 2. 12. 13. *And teacheth vs that wee should denie vngodlinesse and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world.*

Looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Iesus Christ.

Secondly, in particular it should teach vs,

1. Not to doate vpon earthly things, seeing they must all be consumed in that day, in the fier.

2. To be patient vnder all wrongs, seeing we are assured there shall be vengeance rendred at that day, 2 *Thessa.* 1. 5. 6. 7.

6. 7. *Iam.*5. 6.7. *Philip.*4. 5.

Thirdly, to take heed of raſhneſſe, in iudging other men: and men offend in cenſuring;

1. When they inflict cenſures, and meddle ouer-buſily, or curiouſly with them that be without, 1 *Cor.*5.12. *For what haue I to doe, to iudge them which are without?*

2. When men ſpeake euill of that which is good, and call good, euill, *Eſa.*5.20. *Woe vnto them that ſpeake good of euill, and euill of good, which put darkeneſſe for light, and light for darkeneſſe; that put bitter for ſweet, and ſweet for ſowre.*

3. When men iudge of things doubtfull, as the hidden things of the heart, and the ſecret things of darkeneſſe, 1 *Cor.*4.5. *Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkeneſſe, and make the counſels of*

of the heart manifest. And censure things in the worse sense.

4. When men vncharitably censure others about things indifferent, *Rom.* 14. 3. 4. *Let not him that eateth, despise him that eateth not; and let not him which eateth not, iudge him that eateth, for God hath receiued him.*

4. *Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, hee shall be established; for GOD is able to make him stand,* &c.

13. *Let vs not therefore iudge one another any more, but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling-blocke before his brother.*

5. When men commit what they condemne, *Rom.* 2. 1. 2. *Therefore thou art inexcusable, O man, whomsoeuer thou art that iudgest? for in that thou iudgest another, thou condemnest thy selfe, for*

for thou that iudgest, dost the same things.

But wee know, that the iudgement of God is according to truth, against them which commit such things. Or being guilty of greater faults, condemne others for lesser, *Mat.7.1.2.3. Iudge not, that ye be not iudged.*

And why seest thou the mote that is in thy brothers eye, and perceivest not the beame that is in thine owne eye? &c.

6. When men make a fault worse then it is.

Fourthly, it should strike a feare into our hearts concerning God, and his dreadfull *Maiesty*, and *Iustice*; and make vs afraid to offend him, and seeke by all meanes to glorifie him, whatsoeuer become of vs and the world, *Reuel.* 14. 7. *Saying with a loud voyce; Feare GOD, and giue glory to him: for the houre of his iudgement is come, and worship him that made Heauen*

Heauen and earth, and the Sea, and the fountaine of waters, &c.

Fifthly, we should be sober, in not enquiring into things not reuealed, and looke to the maine businesse: as for the precise time, or place of the *iudgement*, or from whence the fier shall come that shall burne all, or what kind of throne it shall be, or what the signe of the Son of man shall be, or such like; we beleeue that they shall be, but ought not to enquire when, where, or how they shall be.

What wee must doe that wee may haue comfort at the day of Iudgement.

Sixthly, chiefly this doctrine of the last iudgement, should compell in all of vs a care so to liue, that wee may be sure to haue comfort in that day: and that we shall be sure to finde;

1. If wee beleeue in *Iesus Christ*, Ioh. 5. 24. *Verily verily I say vnto you, he that heareth my Word, and beleeueth in him that sent me, hath euerlasting life, and shall*

shall not come into condemnation, but hath passed from death vnto life.

2. If wee be sure to iudge our selues here, God will not condemne vs with the world, 1 *Cor.* 11. 31. *For if wee would iudge our selues, we should not be iudged,* &c.

3. If continually we consult with the Word of God, to see that our deedes be wrought in God, *Ioh.* 3.19.20.21. *He that doth truth, commeth to the light, that his deeds might be made manifest, that they are wrought according to God.*

4. If we watch and pray alwayes, they that pray much on earth, shall stand before *Christ* with comfort at that day, *Luke* 21.36. *Watch therefore and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.*

5. If

5. If we be mercifull and louing, and bountifull to the godly in their distresses, *Math.* 25.31,&c.

6. If we be sheepe; sheepe I say: 1. For *tractablenesse*, so as we know, heare, and be ruled by the voyce of *Christ.* 2. For *sociablenesse*: a sheepe will not be alone, nor sort with swine. 3. For *profitablenesse*, that wee be not idle, nor vnfruitfull, *Matthew* 25. *Iohn* 10.

7. If we can get the seale of the spirit, as our earnest of our finall redemption at that day; the witnesse of the Spirit in this life will make all sure against that day, *Ephesians* 1.14. *The spirit of promise is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glory.*

Rom.8. 15. *For yee haue not receiued the spirit of bondage to feare againe, but yee haue receiued*

ued the spirit of adoption, whereby we cry, Abba, Father.

8. If we hold fast what wee haue, and loose not what wee haue wrought, *Reuel.* 3. 11. *Behold I come shortly; Hold that which thou hast, that no man take thy crowne.*

2 Iohn 8. *Looke to your selues, that wee loose not the things which wee haue done, but that we may receiue a full reward.*

9. If we often receiue the Sacrament of the *Lords* Supper with due preparation: for therein,

1. *Christ* doth familiarly conuerse with vs, and is giuen to our nourishment to eternall life.

2. The outward elements are vnfained pledges of the remission of all our sinnes.

3. We therein remember the death of *Christ* for vs, & how hee was iudged for our sakes,

sakes, and thereby haue our hearts setled against the feare of any seuerity from him.

4. In the right preparation for the Sacrament, wee prepare for the last Iudgement too; one worke serues to both purposes.

5. The *Sacraments* are Gods broad seales, to assure vs that we shall speed well at that day.

Thus of the vses for instruction.

Secondly, this doctrine of the last iudgement hath singular *terrour* in it to all impenitent sinners, which may be considered either more generally, or more particularly.

First, in generall, it is terrible for them to heare, and know, that God hath set them a day, and hath giuen them final warning to repent; or else vndoubtedly hee will iudge them with all seuerity, *Acts* 17.31. *Be-*

cause

cause he hath appointed a day, in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, whereof he hath gi. en an assurance vnto all men, in that hee hath raised him from the dead.

Iude 15. *To giue iudgement against all men, and to rebuke All the vngodly among them of all their wicked deedes, which they haue vngodlily committed, and of all their cruell speaking, which wicked sinners haue spoken against him.*

Rom. 2. 5. *But thou after thine hardnesse, and heart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.*

Who will reward euery man according to his workes, &c.

Secondly, in particular, this terrour is the more grieuous, if they consider either the distinct miseries shall then fall vpon

vpon them, or the seuerall sins God hath reserued to triall and punishment at that day.

What heart can stand before the serious thoughts of the particulars?

1. They shall heare the thunder of *Christs* fearefull vóice summoning them.

2. They shall be chased in by the Angels before *Christ*, from all the foure winds of heauen.

3. They shall be set at *Christs* left hand, as a signe of miserable disgrace, *Math.* 25. 33.

4. A fire shall deuoure before *Christ*, and it shall be tempestuous round about him, *Psal.* 50. 3. *Our God shall come, and shall not keepe silence; a fire shall deuoure before him, and a mighty tempest shall bee moued round about him*, &c.

2 Thes. 1. 8. *In flaming fire rendring vengeance vnto them, that doe not know God, and which obey*

obey not vnto the Gospell of our Lord Iesus Christ.

5. They shall be euerlastingly shamed, and before all the world, *Dan* 12.2. *And many of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt*; when all their sinnes shall bee discouered, and set in order before them. *Psalm.* 50.21. *These things hast thou done, and I held my tongue; therefore thou thoughtest that I was like thee: but I will reproue thee, and set them in order before thee*, &c.

6. They shall be sentenced to eternal condemnation, containing in it,

1. *Separation* from God, *Christ*, and all the godly, *Goe ye cursed*, &c. Matth. 25. 41. &c.

2. Paine and anguish vnutterable, *Rom.* 2.9. *Tribulation and anguish shall be vpon the*

soule of euery man that doth euill: of the Iew first, and also of the Grecian.

3. Fellowship with the *Diuel* and his *Angels*, *Math.* 25. 41. as a little before.

Ob. Some one might say, We hope it is not certaine, that there shall be such a day.

The certainty of the last Iudgement.

Sol. It is most certaine, It is appointed as certaine, as that men shall die, *Heb.* 9. 27. *And as it is appointed vnto men, that they shall once die, and after that commeth the iudgement.*

Acts 17. 31. *Because he hath appointed a day, in the which hee will iudge the world in righteousnesse, &c.*

Besides, the terrible plagues, which haue beene and are in the world, shewes, that God is extreamely wrath with sinne, and will call to iudgement; such as the drowning of the old world, burning of *Sodome*, swallowing vp of *Corath, Dathan,*

than, and *Abiram*; the neglect of the *Gentiles*, the reiection of the *Iewes*, the punishing of *Christ*, the afflictions of the godly, the warres, pestilences, famines, &c. that are in the world.

And they themselues may gesse somewhat at it, by the sharpenesse of the Word, the accusing of the conscience, the checkes of the spirit, and the fearefull terrors of conscience which fall vpon some men.

Ob. But God wee hope will be mercifull.

Sol. It is a day of wrath, not of mercy; the date of mercy will be then out, *Rom.* 2. 5. *But thou after thine hardnesse and heart which cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God*, &c.

Ob. But God sayes nothing

to me all this while: I escape, and am not troubled; I discern no way that God is displeased with me.

Sol. 1. Seas of wrath hang ouer thy head daily, though thou discerne them not, Iohn 3. 36. *Hee that beleeueth in the Sonne hath euerlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.*

Sol. 2. Many signes of Gods displeasure are vpon thy soule, though thou feele them not. It is one extreame curse to be left off vnto such a spirit of slumber.

3. Though God dothnot yet discouer to thee his displeasure, yet will he awake to thy iudgement, Psalme 50. 3. 1. *These things hast thou done, and I held my tongue: therefore thou thoughtst that I was like thee: but I will reproone thee, and set them in order before thee.*

Ob.

Ob. But I may finde some meanes to helpe my selfe at that day.

Sol. Riches will not auaile in the day of wrath, Iob 36.18. *For GODS wrath is, lest hee should take thee away in thine abundance: for no multitude of gifts can deliuer thee.*

Verse 19. *Will he regard thy riches? hee regardeth not gold, nor all them that excell in strength.* And there shall be none to deliuer, Psalme 50. 22. *O consider this, ye that forget God, lest I teare you in pieces, and there be none that can deliuer you,* &c.

Ob. But I may then repent.

Sol. No: As death leaues thee, so shall iudgement finde thee; it is a day of the declaration of the righteous iudgement of God, Rom. 2.5. *But thou after thine hardnes, & heart, that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration*

of the iust iudgement of GOD.

2 Cor. 5. 10. *For we must all appeare before the iudgement seat of Christ, that every man receiue the things which are done in his body, according to that hee hath done, whether it be good or euill.*

Ob. But there is a world of people in the same case.

Sol. He will iudge all the vngodly, he cares not for the multitude, *Iude* 15. *To giue iudgement against all men, and to rebuke all the vngodly amongst them of all their wicked deedes, which they haue vngodlily committed, and of all their cruell speaking, which wicked sinners haue spoken against him.*

Besides, he hath plagued multitudes, as the old World, &c. and hee can easily doe execution: for hee comes with thousand thousands of his *Angels*, *Iude* 14. *And Enoch also, the seuenth from Adam, propheſied of such, saying, Behold, the Lord com-*

commeth with thousands of his Saints.

Ob. But who knowes my faults?

Sol. The hidden things of darkenesse, and the secrets of mens hearts shall then be discouered, 1 *Cor.* 4. 5. *Therefore iudge nothing before the time vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest, and then shall euery man haue praise of God.*

Ob. But by what euidence can I be conuinced? God may forget my faults before then.

Sol. No: God hath them written in his Book of remembrance with a pen of iron, and a point of a diamond, *Ier.* 17. 1. *The sinne of Iuda is written with a pen of iron, and with the point of a diamond, and grauen vpon the table of your hearts, and vpon the hornes of your Altars.* And euidence will bee easie to be

had vpon the opening of those Bookes, *Reuel.* 20. 12. *And I saw the dead both great and small stand before God, and the Bookes were opened: and another Booke was opened, which is the Booke of Life, and the dead were iudged of those things which are written in the Bookes, according to their workes.*

Besides, the Heauens will declare his righteousnesse, *Psalm.* 50. 6. And the creatures abused by them, will giue in euidence against them, *Ier.* 17. 1. And the Word that men haue heard shall iudge them. And their owne consciences shall be dilated, and be in stead of a thousand witnesses: and the Spirit of God that hath so often reproued the World of *sin*, can easily accuse them, *Iohn* 16. 8. *And when he is come, he will reproue the world of sinne, and of righteousnesse, and of iudgement*, &c.

Ob.

Ob. I know no great fault by my selfe.

Sol. Though thou forget thy sinnes; yet *Christ* will remember them, *Matth.* 25. It will not serue the turne to say, When did we so?

Ob. But I neuer did *Christ* any great wrong.

Sol. Thou hast many wayes sinned against *Christ*, though thy careleſse heart perceiue it not: but if thou hadst not, yet in as much as thou hast done wrong to *Christians*, thou hast done it to *Christ*, *Matth.* 25.

Ob. But I haue done much good in the world.

Sol. If thou haue not had true faith, and loue, and repentance, it shall not auaile thee, 1 *Cor.* 13. 3. *And though I feed the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.*

Ob. But wee neuer had such

meanes of knowledge, as others haue had.

Sol. They that haue sinned without the Law, shall bee iudged without the Law; and they that haue sinned vnder the Law, shall be iudged by the Law, *Rom.2.12. For as many as haue sinned without the Law, shall perish also without the Law; and as many as haue sinned in the Law, shall bee iudged by the Law.*

Ob. But it is a great while thither.

Sol. It is not: for the Lord is at hand, 1 *Pet.4.7. Now the end of all things is at hand; be you therefore sober, and watching in prayer.*

Iam.5.8. *Be ye also patient therefore, and settle your hearts; for the comming of the LORD draweth neere.*

Besides, the signes of the last iudgement are the most of them accomplished already;

Anti-

Antichrist is reuealed, and almost pulled downe, 2 *Thessalon.* 2. 1 *Iohn* 2. 18. The World hath beene full of spirits of deceiuers, 1 *Timoth.* 4. 1. The sinnes of the last age are euery where at the full: *Iniquitie* abounds, 2 *Timothy* 3. 1. *Matthew* 24. 12. The powers of heauen are shaken, which appeares by the often *Eclipses* of *Sunne* and *Moone*; and by the vncertaintie of the Seasons both in Summer and Winter, *Mat.* 24. 29. The Sea roares, and is outragious; men are secure now as in the daies of *Noah*, *Matt.* 24. 37.

3. Were it that it were further off: yet the day of death, which is the day of thy particular judgement, is not farre off.

Ob. But yet sure there will be some kind of warning.

Sol. No: hee will come suddenly, as the *thiefe* in the night,

1 *Thes.*

1 *Thes.*5. 2.3. *For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.*

For when they shall say: Peace and safety, then shall come vpon them sudden destruction, as the trauaile vpon a woman with child, and they shall not escape.

Matth.24. 39. *And knew nothing, till the floud came, and tooke them all away; so shall also the comming of the Son of man be.*

And the rather should men be affected with the terror of this day, and be thereby perswaded to repentance:

1. Because God will be Iudge himselfe, *Psalm.*50.6. and therefore there can be no appeale, he being supreme *Iudge.*

2. Because it is a finall sentence, there will be no time of respit or change, or reuocation.

3. Because they shall be iudged by him, whom they haue so much despised, & wronged,

Reuel.

Reuel. 1.7.8. *Behold, hee commeth in the Cloudes, and euery eye shall see him; yea, euen they which pierced him through, and all kindreds of the earth shall waile before him.*

4. Because Gods proceedings shall be all cleared, and euery Tongue shall confesse, that GOD hath done nothing but *Iustice*, *Romans* 2.5. *It is a day of the declaration of the iust iudgement of God:* and *Rom.* 14. 11.

And this *iustice* will the more appeare,

1. By the equitie of Gods dealing: they haue had their daies of sinne, and therefore reason he should haue his day of wrath, *Rom.* 2. 5.

2. By the consideration of his patience, what a wonderful while hath God deferred this last iudgement, 2 *Peter* 3.9. *The Lord is not slacke concerning his promise, as some Men count slack-*

slacknesse, but is patient toward vs, and would haue no man to perish, but would all men to come to repentance.

Rom. 2. 4. *Or despisest thou the riches of his bountifulnesse, and patience, and long-suffering, not knowing that the bountifulnesse of God leadeth thee to repentance,* &c.

3. God will then discouer a World of offences in euery wicked man, that are not now knowne.

4. God will then vnfolde the secrets of his *Counsell*, and bring forth exquisite reasons of his proceedings, which are now like a great deepe vnto vs, *Rom.* 11. 33. *O the deepenesse of the riches, both of the wisdome, and knowledge of GOD! how vnsearchable are his iudgements, and his wayes past finding out? &c.*

And as this doctrine is terrible, in respect of the parts of their

their misery, and in respect of the taking off of all objections: so is it, because the particular sinners are particularly mentioned in Scripture, that shal be sure to speede ill at that day: for *Christ* with terror will then judge,

1. The man of sin who shal be sure to be consumed with the breath of his mouth, though hee Lord it for a time ouer all that is called GOD, 2 *Thes.* 2. 4.

2. All that worshippe the Beast, and receiue his marke, shall be cast into the Lake that burnes with fire and Brimstone, *Reuel.* 19. 20. and 14. 9. 10.

3. All Atheisticall mockers of Religion, and the comming of *Christ*, 2 *Pet.* 3. 3.

4. All false teachers, which bring in damnable heresies, 2 *Pet.* 2. 1.

5. All *Apostates*, that sin wilfingly

lingly after they haue receiued the truth, *Hebr.* 10. 26. *For if we sinne willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes.*

27. *But a fearfull looking for of iudgement, and violent fire, which shall deuoure the aduersaries,* &c.

6. All Goates, that is, vnruly *Christians*, that will not be kept within the mounds of *Christs* gouernement, *Matthew* 25. 32.

7. All Hypocrites shall then be vnmasked, *Luk.* 12. 1. 2. *Psal.* 50. 17. *Take heed to your selues of the leuen of the Pharisies, which is hypocrisie.*

2. *For there is nothing couered, that shall not be reuealed, neyther hidde, that shall not be knowne.*

8. All Raylers shall receiue the punishment of their vngodly words, *Psalme* 50. 19.

Iude

Iude 15. To giue iudgement against all Men, and to rebuke all the vngodly among them, of all their wicked deedes, which they haue vngodlily committed, and of all their cruell speaking, which wicked sinners haue spoken against him, &c.

9. All *censorious* and masterlike Men, that judge other Men in what they are guiltie themselues, *Rom. 2. 1. Therefore thou art inexcusable, O man, whosoeuer thou art, that iudgest: for in that that thou iudgest another, thou condemnest thy selfe, for thou that iudgest doest the same things.*

3. *And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?* &c.

Iam. 3. 1. &c. *My brethren, be not many masters, knowing that we shall receiue the greater condemnation*, &c.

10. All

10. All merciless and couetous rich men, *Iames* 5. 1. *Goe to now yee rich men, weepe, and howle for your miseries, that shall come vpon you.*

2. *Your Riches are corrupt, and your garments are moth-eaten.*

3. *Your Gold and Siluer is cankred, and the rust of them shall be a witnesse against you, and shall eate your flesh as it were fire, yee haue heaped vp treasures for the last dayes.*

5. *Yee haue liued in pleasure on the earth, and in wantonnesse; ye haue nourished your hearts as in a day of slaughter.*

Matth. 25. 41. *Then shall he say vnto them on the left hand, Depart from mee yee cursed into euerlasting fire, which is prepared for the Diuell and his Angels.*

42. *For I was an hungred, and you gaue mee no meate; I thirsted, and yee gaue mee no drinke, &c.*

Iames

Iames 2. 13. *For there shall be iudgement mercilesse, to him that sheweth no mercy.*

11. All Whoremongers and Adulterers, *Hebrewes* 13. 4. *Marriage is honourable among all, and the bedde vndefiled: but Whoremongers and Adulterers God will iudge,* &c.

12. All drunkards and *Epicures*, Luk. 21. 34. *Take heede to your selues, lest at any time your hearts be oppressed with surfetting and drunkennesse, & cares of this life, and lest that day come vpon you at vnawares.*

13. All deceitfull persons with their scant measures, and false waights, *Mich.* 6. 10. 11. *Are yet the treasures of wickednesse in the house of the Wicked, and the scant measure that is abominable?*

Shall I iustifie the wicked ballances, and the bagge of deceitfull waights?

14. All lyars, and all that loue

loue lies, *Reuelation* 21. 8. *But the fearefull, and vnbeleeuing, and the abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all lyars, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death.*

Reuela. 22. 15. *For without shall be dogs, and enchanters, and whoremongers and murtherers, and idolaters, and whosoeuer loueth, or maketh lies,* &c.

15. Lastly, all that disobey the Gospell, 2 *Thessalonians* 1. 8. *In flaming fire, rendring vengeance vnto them, that doe not know GOD, and which obey not vnto the Gospell of our Lord Iesus Christ.*

And thus for *terrour.*

Comforts to the godly.

Lastly, the Doctrine of the last Iudgement should be exceeding comfortable to all the godly, and that in many respects:

First,

First, if they shall consider who shall be their Iudge, euen hee that is their brother, husband, aduocate, head, and redeemer: he that was judged for their sakes; and therefore they neede to feare no hard sentence from him.

Secondly, if they consider the present assurance of hope.

For first, hath not *Christ* giuen them many promises, that it shall goe well with them at that day?

2. Hath not *Christ* iustified them already, and absolued them from all their sinnes? *Romans* 3. 24. 25.

3. Haue they not receiued the earnest of the *spirit*, and the seale of the *Sacraments*? 2 *Cor.* 1. 21. 22. 2 *Cor.* 5. 5.

4. Haue they not judged themselues, and therefore are they not free from condemnation with the World? 1 *Cor.* 11. 31. 32.

5. They

5. They haue beene iudged already, the afflictions of this life wil be accounted sufficient vnto them, 1 *Peter* 4. 17.

They may trust their soules to GOD: and that God, that hath begun his good worke in them, will performe it till the day of *Christ*, *Philip.* 1. 5. 6. 1 *Cor.* 1. 8.

Thirdly, if they consider the benefits they shall attaine vnto at that day: for *Christ* will be made maruellous in all them that beleeue, 2 *Thessalon.* 1. 10. They shall haue honor, and prayse; their innocency shall be cleared, and their miseries and sinnes ended. And when *Christ* shall appeare, then shall we also appeare with him in glory, *Colos.* 3. 4.

Fourthly, if they consider the circumstances of the *Iudgment*, as

First, the neernesse of the time should make them hold vp

vp their heads, *Matthew* 24. 22. 33.

Philip. 4.5, *Let your patient mind be knowne vnto all men, the Lord is at hand.*

Iam. 5.8. *Be yee also patient therefore, and settle your hearts, for the comming of the* LORD *draweth neere.*

2. The greatnesse of the assembly, before whom they shal bee so much graced by *Christ*, they shall be honoured before all men, and Angels.

3. The condition of the sentence, it shall be a finall sentence, neuer to be reuoked, but acknowledged to all eternitie.

4. And besides, they shall haue this fauour, that nothing shall be remembred but goodnesse in good men: their sins shall not be mentioned vnto them, *Matth.* 25.

CHAP.

CHAP. XXVIII.

Of the glory of heauen.

1 Cor. 2. 9.

But as it is written, The things which eye hath not seene, neyther eare hath heard, neyther came into Mans heart, are, which God hath prepared for them that loue him.

HItherto of the *Principles* that concerne the Resurrection, and the last Iudgement: The *Principles* that concerne the glory of heauen follow.

There are foure *Principles* concerning the glory of heauen.

The first concernes the greatnesse of it: It is vnspeakable, and in respect of vs heere on

on earth, *incomprehensible*, 1 Cor. 2. 9. as in the beginning.

1 Iohn 3. 2. *Dearly beloued, now are wee the sonnes of God, but yet it doth not appeare what wee shall be, and wee know, that when wee shall appeare, wee shall be like him; for wee shall see him as he is.*

Colos. 3. 3. 4. *For ye are dead, and your life is hid with Christ in God.*

When Christ which is our life shall appeare, then shall we also appeare with him in glory.

2 Cor. 12. 4. *How that he was taken vp into Paradise, and heard wordes which cannot be spoken, which are not possible for Man to vtter.*

Reuela. 2. 17. *Let him that hath an eare heare, what the Spirit saith vnto the Churches: to him that ouercommeth will I giue to eate of the manna that is hidde, and will giue him a white stone, & in the stone a new name written,*

which no man knoweth ſaning hee th at receiueth it.

Pſalm. 16. 11. *Thou wilt ſhew me the path of life, in thy preſence is the fulneſſe of ioy, and at thy right hand there are pleaſures for euermore.*

Pſalme 31. 19. *How great is thy goodneſſe, which thou haſt layed vp for them that feare thee, and done to them that truſt in thee, euen before the ſonnes of men?*

2.] The ſecond concernes the continuance of it, and ſo it is eternall; and therefore is this Life called eternall life, and immortality, *Matthew* 25. Verſe 46. *And theſe ſhall goe into euerlaſting payne, and the Righteous into life eternall.*

2. Timothie 1. 10. *But is now made manifeſt by the appearing of our Saviour IESVS CHRIST, who hath aboliſhed death, and hath brought life and immor-*

immortality vnto light, through the Gospel.

1 Peter 1.4. *To an inheritance immortall, and vndefiled, and that fadeth not away, reserued in Heauen for you,* &c.

2 Cor. 5. 1. *For we know, that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.*

The third concernes the cause of it: Heauen is the gift of God, and proceedes onely from his free grace, and not for any merit in vs, *Luke* 12. 32. *Feare not little flocke, for it is your Fathers pleasure to giue you a Kingdome.* 3.

Titus 3. 4. *But when the bountifulnesse and loue of GOD our Sauiour toward Man appeared; not for our righteousnesse, but according to his mercy he saued vs,* &c.

Ioh. 3.16. *For God so loued*

the World, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.

Rom. 6. 23. *For the wages of sinne is death; but the gift of God is eternall life, through Iesus Christ our Lord, &c.*

The fourth concernes the persons that shall enioy it: the *Elect* of GOD onely obtaine this glory, 1 *Corinthians* 15.50. &c. *This say I, Brethren, that flesh and blond cannot inherit the Kingdome of God, neither doth corruption inherit incorruption.*

Reuel. 21.27. *And there shall enter into it none vncleane thing, neyther whatsoeuer worketh abomination, or lyes, but they which are written in the Lambes Booke of life.*

1 Cor. 6.9. *Know ye not that the vnrighteous shall not inherite the Kingdome of God? Be not deceiued:*

deceiued: Neither Fornicaters, nor Idolaters, nor Adulterers, nor wantons, nor Buggerers, &c.

Rom. 2. 7. That is, to them which by continuance in wel-doing seeke glory, and honour, and immortality, eternall life.

10. But to euery Man that doth good, shall be glory, and honour, and peace, to the Iew first, and also to the Grecian.

The Vses follow, and are either for *Instruction*, or for *Consolation*.

First, for Instruction: and then the doctrine of the glory of Heauen should worke diuers impressions vpon our hearts.

1. We should with all earnestnesse importune God, to enable vs to behold by the effectualnesse of contemplation, the greatnesse of that felicitie is prouided for vs in heauen: we are naturally extreamly vnable for the contem-

plation of it, we ſhould beſeech GOD by his Spirit to force open our eyes, and make vs able to ſtand and gaze with admiration at the glory to come, *Epheſians* 1. 18. 19. *Romans* 5. 2. 3.

2. Our hearts ſhould be fiered with an ardency of deſire, and endeauour to prayſe the glorious and free grace of *God*, which hath without our deſerts appoynted vs vnto ſuch glory; wee can neuer walke worthy of heauen, till wee be fitted to a daily and affectionate prayſe of Gods loue to vs therein: All ages ſhould ſtand and wonder at ſuch rich grace and tender kindneſſe of God in *Ieſus Chriſt*, *Epheſians* 1. 6. *Epheſ.* 2. 7.

Thirdly, it ſhould raiſe vp in vs a wonderfull eſtimation of the godly, who are therefore the onely excellent Ones, becauſe as *Princes* of God, they are

are borne heires to ſo great a Kingdome: No meanneſſe of their outward condition ſhould abate of our reuerence to *them*, that are ſo rich in faith, and heires of ſuch glory, *Pſalm.* 6. 3. *Iames* 2. 5.

And ſeeing wee muſt liue with them for euer, we ſhould chooſe them, as the moſt happy companions of our liues heere, and receiue them, as *CHRIST* receyued vs to glorie, *Romans* 15. 7. 1 *Iohn* 4. 7. 17. &c. And liue in all peace with them, *Eph.* 4. 23. And for this reaſon Husbands ſhould make much of their godly Wiues, as *heyres with them of the ſame grace of GOD*, 1 *Peter* 3. 8. And Maſters ſhould vſe with all reſpect their Religious ſeruants, knowing that of the *LORD*, their verie Seruants *ſhall receyue the reward of Inheritance*, *Coloſ.* 3, 22. 24.

Fourthly, it ſhould exceedingly raiſe the price of godlineſſe, and makes vs with all hearty affection deuote our ſelues to well-doing, ſeeing there is ſuch an vnvaluable gaine ariſeth vnto ſuch, as with patience and painefulneſſe continue in doing good: wee ſhould be abundant in the worke of the *LORD*; if for no reaſon, yet becauſe of the great reward in heauen, 1 *Cor.* 15. 58. *Rom.* 2. 7. 10.

Fifthly, it ſhould make vs to take off our affections from the World, with diſdaine and indignation at our ſelues for beeing ſo fooliſh, as to ſettle our hearts on things below: And ſince neceſſitie enjoynes vs to vſe the world, this religious hope ſhould make vs vſe it, as if we vſed it not, expreſſing all ſobrietie and temperance, and contempt of thoſe tranſitory things, and ſetting our

our hearts there, where those matchlesse treasures are. What profit is it to winne all this World, if our soules be shut out of Heauen? and what losse can it be, if we loose this world, and finde our right vnto the World to come? This Doctrine should make vs feelingly know, & professe our selues to be Strangers and Pilgrims heere; and to desire to be no other, then such, as long to be absent from hence, that we may be present with the *Lord* in this glory, 1 *Cor.* 7. 31. *Col.* 3. 1. 2. 1 *Pet.* 1. 13. *Mat.* 6. 19. 20. *Matt.* 16. 25. 26. *Hebr.* 11. 13. 2 *Cor.* 5. 6.

Sixthly, wee should be especially carefull to bee all that, that is required vnto eternall life.

What wee must doe that we may goe to heauen.

And so in generall wee must be sure, wee be borne againe, else *Christ* is peremptory, we cannot enter into the King-

dome of heauen, *Iohn* 3.5. Heauen is an inheritance, and therefore wee must first be sonnes. That glory must penetrate into our hearts by the beames of it, so as we be changed from glory to glory, 2 *Cor.* 3.18. We must enter into the first degree of eternall life, and that is in this life; wee must beare the image of *Christ*.

And in particular, we must distinctly looke to these things:

1. Wee must be carefull to be prouided of the meanes to teach vs the way to heauen, we must labour for the meat that endureth to eternall life, *Ioh.* 6. 27. As knowing, that the preaching of the Gospel is the power of God to saluation, *Rom.* 1. 16. *Rom.* 10. 14.

2. Wee must seriously study the mysteries of this Kingdome, and keepe our selues close to profitable things, which

which may edifie vs, *Math.* 13. 11. *Titus* 3. 8. 9.

3. Wee muſt purge our ſelues as hee is pure, wee muſt ſeriouſly, and ſoundly imploy our ſelues in the dueties of the mortification of our corruptions, 1 *Ioh.* 3. 3. *And euery man that hath this hope in him, purgeth himſelfe, as he is pure,* &c.

4. We muſt be ſure, that the tempter deceiue vs not in our faith: for that is our euidence for thoſe things, which are not ſeene, and that makes them, (as it were) preſent, *Hebrews* 11. 1. *Now faith is the ground of things which are hoped for, and the euidence of things which are not ſeene.*

1 Theſ. 3. 5. *Euen for this cauſe, when I could no longer forbeare, I ſent him that I might know of your faith, leſt the tempter had tempted you in any ſort, and that our labor had beene in vaine.*

1 Peter 1. 7. *That the tryall of your faith, being much more precious then Gold that perisheth, though it be tryed with fire, might be found vnto your prayse, and honour, and glory, at the appearing of Iesus Christ.*

2 Cor. 13. 5. *Proue your selues, whether you are in the faith: examine your selues, know yee not your owne selues, how that Iesus Christ is in you, except you be reprobates?*

For by faith *Christ* liues in vs, *Gal.* 2. 20.

5. We must be sure, wee be not ashamed of *Christ* in this World, and that wee doe not deny him heere on earth, but contrariwise, *Matthew* 10. 32. *Whosoeuer therefore shall confesse mee before Men, him will I confesse also before my Father, which is in heauen.*

Vers. 33. *But whosoeuer shall deny me before men, him will I also deny before my Father, which is in heauen.* 6. We

6. Wee must get the earnest of this inheritance, which is the spirit of promise: for that will stablish vs, *Ephes.* 1. 14. 2 *Cor.* 1. 22. 23.

For when God giues glory in heauen, then the spirit of glory rests vpon men in this life, 1 *Pet.* 4. 14.

And the spirit is our earnest, either by annointing vs with sauing graces (for they assure vs as infallibly of this kingdome, as the oyle poured on the Kings, did assure them of their Kingdome) or by refreshing, and satisfying our hearts, in hearing the promises, or receiuing the Sacraments, or answering our prayers:

But in all this wee must remember these things:

1. To doe this worke *first*: first, seeke the Kingdome of God, *Matth.* 6. 33. deferre not the time to the last gaspe.

2. To doe it *constantly*: Let him

him that is righteous, be righteous ſtill, *Reuel.* 22.

3. Praying in the holy Ghoſt, and keeping our ſelues in the loue of GOD, *Iude* 20. 21.

4. To doe it *violently*: Heauen ſhould ſuffer violence, *Matth.* 11. 12.

5. To doe it *humbly*, renouncing all our owne merits, and aſcribing all to the free grace of God, and the merits of *Ieſus CHRIST*, *Rom.* 6. 23. *Epheſ.* 2. 8. 9.

For heauen is an inheritance, and therefore comes by fauor, not by purchaſe; and beſides, we are adopted children too, and not naturall.

6. Hauing finiſhed all things, to *ſtand faſt, and hope perfectly for the grace of God to be brought vnto vs at the reuelation of Ieſus Chriſt*, 1 Pet. 1. 13.

Secondly, theſe *principles* may ſerue for ſingular conſolation, and ſo 1. A-

1. Against the instability of this present life, while we looke vpon our abiding City in Heauen. Thus the *Patriarches* comforted themselues, *Heb.* 11. 13.

2. Against the griefe for the death of our friends, why doe we sorrow for them, that are so happy?

3. Against the many afflictions of this life, the feare and care of which should be swallowed with the hope of eternall life, as these places shew, *Rom.* 8. 18. *For I count, that the afflictions of this present time, are not worthy of the glory which shall be shewed vnto vs.*

2 Cor. 4. 17. 18. *For our light affliction, which is but for a moment, causeth vnto vs a far more excellent, and an eternall weight of glory, while we looke not on the things which are seene, but on the things which are not seene: for the things which are seene are temporall;*

porall; but the things which are not seene, are eternall.

4. Against the feare of death: for these *principles* teach vs to beleiue, that the dead are blessed, *Reu.* 14. 13. *Then I heard a voyce from heauen saying vnto me; Write, Blessed are the dead, which hereafter die in the Lord: euen so saith the Spirit: for they rest from their labours, and their workes follow them.* And that this death will be quickly swallowed vp of victorious life, 1 Cor. 15. 16. 17. *The sting of death is sinne, and the strength of sinne is the Law.*

But thankes be to God, which hath giuen vs victory through our Lord Iesus Christ.

These comforts will be the more abundant, if wee consider, either the *particulars* of this glory, or the *properties* of it.

For the first, our glory in heauen may be thus shadowed out.

It

It consists of perfection of *holinesse* and *happinesse*.

Our *holinesse* shall then be perfect, wee shall be without spot or wrinkle, Ephes. 5. 27. Gods people shall then be all *righteous*, Isaiah 60. 21. *Thy people also shall bee all righteous.* And this perfection shall be both of *Nature*, and of *Action*.

In *Nature* we shall be perfectly holy, which may be considered in respect of the holinesse.

First, of our soules; secondly, of our bodies; thirdly, of our soule and body together.

In our soules there shall be

1. *Exquisite knowledge*; we shal then know as we are knowne, when that which is in part is done away: wee shall no more vnderstand as children, but shall haue our mindes enlightened aboue the knowledge of *Prophets* and *Apostles* in

in this World: for God himselfe shall be our euerlasting light, 1 *Cor.*13.10.11.12. *But when that which is perfect is come, then that which is in part shall be abolished.*

When I was a child, I spake as a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childishnesse, or childish things.

For now we see through a glasse darkely, but then shall we see face to face; now I know in part, but then shall I know, euen as I am knowne.

Isaiah 60.19. *Thou shalt haue no more Sunne to shine by day, neither shall the brightnesse of the Moone shine vnto thee: for the Lord shall bee thine euerlasting light, and thy God thy glory.*

2. *Freedome of will*, when all the impediments of desire and endeauours shall be taken off, which now as fetters hinder vs in communion with God, and

as cords, hale vs after vanity: where it ſhall be alſo as eaſie to doe good, as to deſire it.

3. *Vnſpeakeable charity*, our hearts being fild with all thoſe affections, that are now any way required in the word of God, either toward God or man, 1 *Cor.* 13.8. *Loue doth neuer fall away, though that propheſying be abolished, or the tongues ceaſe, or knowledge vaniſh away.* What is now the life of our liues more, then to loue and to be beloued? This earthly loue is but a ſparke in compariſon.

Secondly, in our bodies, there ſhall be a perfect conformity of all the members for the ſeruice of God and the ſoule, they ſhall be no more weapons of vnrighteouſneſſe, as they haue beene; *Rom.* 6.13. *Rom.* 6. 19.

Thirdly, in both body and ſoule, there ſhall be,

1. The

1. The perfect *Vision* of the admirable beauties of GOD, which of it selfe is more worth then the *possession* of the whole World, and this *Vision* of God shall not onely be mentall by contemplation, of which 2 *Cor.* 12. 2. but also *corporall*; for so *Iob* auoucheth, Cap. 19. 25. *For I am sure my Redeemer liueth, and hee shall stand the last on earth.*

Verse 26. *And though after my skinne wormes destroy this body: yet shall I see GOD in my flesh.*

Verse 27. *Whom I my selfe shal see, and my eyes behold, and none other for me, though my reines are consumed within me.*

Wee shall then see him perfectly in the creatures, and haue him perfectly in our selues, and behold the Trinity in the glory of it after a way now vnvtterable.

2. The perfection of the *Image*

Image of God in both:-we ſhall then be as he is, partaking perfectly of the diuine nature; 1 *Iohn* 3.2. 2 *Pet.* 1.4. which is ſignified by thoſe pure white garments, mentioned, *Reuel.* 3. 4. 5. & 6. 11. & 7. 13. & 19. 8.

Thus ſhall wee be perfect in nature.

The perfection of our *Actions*, or obedience, ſhall then be obtained, wee ſhall then ſerue GOD, and loue our brethren without all defect. Wee ſhall praiſe GOD with the *Angels* to all eternity: for that ſhall bee the maine outward ſeruice of GOD: for prayer ſhall then ceaſe, *Reuelation* 4. 10. 11.

Thus of the perfection of holineſſe.

The perfection of happineſſe ſhall haue in it diuers things.

The firſt part of our felicity is *acknowledgement* in the King-

kingdome of heauen; which is a worke of *Christ*, declaring vs in particular to bee elected of God, and his children, and friends. And this is more comfortable, because we shall thus be proclaimed the heires apparant of heauen before God, and all his holy Angels, *Matth.* 10. 32. *Whosoeuer therefore shall confesse mee before men, him will I confesse also before my Father which is in heauen.*

2. *Glorious liberty* reserued for the sonnes of God vnto that day, of which, *Rom.* 8. 21.

And this liberty may be considered two wayes, *viz.*

1. From what } we shall be
2. To what } free.

For the first, wee shall then be free:

First, from the torments and miseries of the damned in hell, wee shall haue an eternall discharge

charge from that moſt fearefull place, which is promiſed vs already in this life, *Rom.*8.1. *Now then there is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit,* &c.

Reuel. 20. 14. *And death and Hell were caſt into the lake of fire: this is the ſecond death,* &c.

Secondly, from the diſpleaſure of God; he will neuer be angry with vs any more, there ſhall be no more curſe, or *Anathema, Reuel.*22.3. *And there ſhall be no more curſe, but the throne of God and of the Lambe ſhall be in it, and his ſeruants ſhall ſerue him!*

Thirdly, from *ſinne*, and the power to ſinne: our holineſſe ſhall be better then *Adams* in *Paradiſe*; he might ſinne, but wee ſhall be confirmed, as the *Angels* of heauen: ſo as we ſhall not onely be free from *ſinne*, but

but from the possibility to sin, *Ephes.* 5.

Fourthly, from all aduersary power; we shall neuer more be molested by Diuels, nor by wicked men, either spirituall, or corporall. There shall be a perpetuall triumph without war; all our enemies shall be cast into the lake of fire, *Reuel.* 21. 8. *Reuel.* 20. 14. *Reuel.* 22. 3. As we shall not loose a friend; so wee shall not feare an enemy.

Fifthly, from all infirmity in our natures; as from ignorance, and all disabilities, from sorrow, discouragement, hardnesse of heart, feare, and perturbations, *Reuel.* 21. 4. *And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine; for the first things are passed.* And so also from all such graces, as suppose either imperfection in vs: such as *faith, hope,* and

and *repentance*: or misery in the creatures without vs, as *griefe, anger, feare, hatred*, and the like, 1 *Cor.* 13.

Sixthly, from all inferiority, and subjection, and seruitude, none shall be vnder the the jurisdiction of others: all *Oeconomicall, Politicall*, and *Ecclesiasticall* relations shall then cease. We shall sit downe with *Abraham*, *Isaac*, and *Iacob*, in the Kingdome of Heauen, *Matthew* 8. 11.

Seauenthly, from all labour and affliction of life. Their labours shall cease, and afflictions shall be cast into the Sea, they shall enjoy an eternall *Sabbath*, the true *Canaan*, *Reuelation* 14. 13. *Then I heard a voyce from heauen, saying vnto me, Write, blessed are the dead, which hereafter dye in the Lord, euen so saith the spirit, for they rest from their labours, and their works follow them*, &c.

Hebrewes 4. 9. *There remaineth therefore a reſt to the people of God*, &c.

2 Theſſalonians 1.7. *And to you which are troubled, reſt with vs, when the LORD IESVS ſhall ſhew himſelfe from Heauen with his mighty Angels*, &c. And by labours, I vnderſtand alſo all the paines or difficulties we are at, euen about the ſeruice of God: for *God ſhall be all in all.*

Eightly, from all ſhame and bluſhing: There ſhall be nothing but honour and praiſe to all eternity: whereas in this World the inward ſhame of ſome offence imputed, or committed, makes life it ſelfe many times a burthen, and there is little eaſe to the minde, but in the remembrance of the day of *Chriſt*, when it ſhall be remoued.

Ninthly, from all enuie: enuie is ſaid to bee bitter, 1 *Corinthians*

rinthians 3.3. But when charity shal be perfect, then shal that property of not enuying bee made perfect too, 1 *Corinthians* 13.

Tenthly, from all interruption both in holinesse and felicity; which in this life is grieuous, and ariseth many times from good things, and good persons as well as euill.

Eleauenthly, from all the meanes of a naturall life, and from the inconueniences too: there shall be no need of meat, drinke, sleepe, marriage, rayment, physicke, nor the light of the *Sunne*: For there shall be no hunger, thirst, heate, colde, darkenesse, or the like grieuances, but wee shall liue as the *ANGELS* of *Heauen*, &c.

And so in a word wee shall be free from the first things, *Reuel.* 2. 4.

Thus much of what wee ſhall be free from.

Now followes, what wee ſhall be free to.

Firſt, wee ſhall be free of *Heauen*, the *moſt holy place*, Hebrewes 10. 19. *Seeing therefore, Brethren, that by the blood of Ieſus wee may be bold to enter into the holy place.*

Paradiſe: Luke 23. 43. *Then Ieſus ſaid vnto him, Verily I ſay vnto thee, to day thou ſhalt be with mee in Paradiſe.*

Our fathers houſe: Iohn 14. 2. *In my Fathers houſe are many dwelling-places: If it were not ſo, I would haue told you, I goe to prepare a place for you.*

The new Ieruſalem: Reuelation 21. 2. *And I ſaw the holy Citie, new Ieruſalem, come downe from GOD out of Heauen, prepared as a Bride trimmed for her Husband.*

The Heauen of heauens, which for lightneſſe, largeneſſe, pure-

pureneneſſe, delightfulneſſe, and all praiſes of a place almoſt infinitely excels all this viſible World. Nor ſhall the godly be reſtrained onely to heauen, but they ſhall bee free of the *new earth*, wherein dwels righteouſneſſe, 2 *Pet.* 3. 13. *But we looke for a new heauen, and a new earth, according to his promiſe, wherein dwelleth righteouſneſſe*, &c.

Secondly, we ſhall be free to the enioying of the happy ſociety of all the glorious Saints and *Angels* of heauen, *Heb.* 12. 22. 23. *But ye are come vnto the mount Sion, and to the Citie of the liuing God, the celeſtiall Ieruſalem, and to the company of innumerable Angels.*

And to the Congregation of the firſt-borne, which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and perfect men.

Thirdly, to the glorious pre-

presence of GOD, and the Lambe; wee shall alwayes dwell in the Kings presence, *Reuelation* 21.3. *And I heard a great voyce out of Heauen, saying, Behold the Tabernacle of GOD is with Men, and hee will dwell with them, and they shall be his people, and God himselfe shall be their GOD with them.*

Reuelation 21.23. *And the City hath no needs of the Sunne, neither of the Moone to shine in it: for the glory of GOD did light it, and the Lambe is the light of it.*

Reuelation 22. 3. 4. *And there shall be no more curse; but the Throne of GOD, and of the Lambe shall be in it, and his seruants shall serue him.*

And they shall see his face, and his name shall bee in their foreheads.

Fourthly, to all the treasures of Heauen; which are vnexpressable,

preſſable, ſhadowed out by ſome compariſons; as by being free to eate of the tree of life, *Reuel.* 22. 2. *In the middeſt of the ſtreete of it, and of either ſide of the Riuer was the tree of life, which bare twelue manner of fruites, and gaue fruit euery moneth, and the leaues of the tree ſerued to heale the Nations with,* &c.

As alſo by being free to drinke of the water of life freely, *Reuel.* 21. 6. *And he ſaid vnto me, It is done, I am Alpha and Omega, the beginning and the end, and I will giue to him that is athirſt of the well of the waters of life freely:* euen out of a Riuer, that is pure as *Chryſtall*, Reuel. 22. 1. *And he ſhewed me a pure Riuer of water of life, cleare as Chryſtall, proceeding out of the Throne of God, and of the Lambe.*

Thus of *Liberty.*

The third part of our felicity in Heauen is Maieſty: all the

godly ſhall bee there ſeated as *Princes* in Thrones of *Maieſty*, and Prince-like ſplendor, being crowned with crownes of glory; which glory ſhall be ſo great, that the Kings of the earth are ſuppoſed to bring all their glory and honour to it, and yet all too little to ſhadow out this exceeding glory of all the Saints, *Reuelation* 3.21. *To him that ouercommeth will I grant to ſit with me in my Throne, euen as I ouercome, and ſit with my Father in his Throne.*

2 Timothy 4. 8. *For henceforth is laid vp for me the Crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day: and not to me onely, but vnto all them alſo that loue his appearing.*

Reuelation 21. 24. *And the people which are ſaued, ſhall walke in the light of it, and the Kings of the earth ſhall bring their glory and honour vnto it.*

Which

Which as it imports a perfection of ſplendor in euery Saint, ſo it doth not diſſolue the degrees or orders of glory, euery man ſhall bee aduanced in his owne lot, *Daniel* 12.13. *But goe thou thy way, till the end be; for thou ſhalt reſt and ſtand vp in thy lot at the end of the dayes.*

1 Corinthians 15.40. *There are alſo heauenly bodies, and earthly bodies; but the glory of the heauenly is one, and the glory of the earthly is another. Patriarches, Prophets, Euangeliſts, Martyrs,* ſhall not want their eminency in Heauen.

The fourth is dominion and rule ouer all creatures; that which we loſt in *Adam*, ſhall bee perfectly reſtored in Heauen, after the laſt Iudgement, *Reuel.* 2.26. *For hee that ouercommeth, and keepeth my words vnto the end, to him will I giue power ouer Nations.*

The fifth is possession of all the pleasures which are at GODS right hand, vnutterable ioyes, riuers of pleasures. This is that, which in a sparing language is called the time of refreshing, *Acts* 3. 19. *Amend your lines therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.*

Psalm. 16. 11. *Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy; and at thy right hand there are pleasures for euermore.* For if the ioy of the godly in this life bee called, 1 *Pet.* 1. 17. *A ioy vnspeakable and glorious.*

And if the LORD giue them drinke out of the Riuer of thy pleasures in this World, as Psalme 36. 8. 9. How much more shall it exceed all language in Heauen! called the Masters ioy.

The

The felicities which I haue here mentioned, are for the most part common both to soule and body.

Now there is a peculiar felicity in Heauen belonging to the bodies of men, which consists in that maruellous transfiguration of them to a condition in respect of qualities, farre aboue what they are, or can be in this World. Our bodies in generall shall be made like the glorious body of *CHRIST*, though on earth they are but vile, *Philippians* 3. 21. *Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.*

They shall enioy eternall health, but of the glory of the body I haue entreated before, in the vse of the doctrine of the *Resurrection.*

Thus

Thus of the parts of this glory.

The *Adiuncts* of it follow.

And so there be foure things in the consideration of the glory to come, should much affect vs.

First, that it is a *glory vnspeakable*, that is, it is so great, that no language on earth can describe it. For though wee mention those fore-said parts of it, yet our narrow hearts and mouthes are infinitely straitned, in comparison of the full glory of man in these things, 1 *Corinthians* 2. 9. *But as it is written, The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which* GOD *hath prepared for them that loue him*, &c.

Secondly, that it is *certaine*, and wee cannot be disappointed of it: else it were vncomfortable to heare of so much felicitie

felicitie and holinesse, and yet not be sure to possesse it. The certaintie of it, that GOD will bestow such glory, may appeare diuers waies.

First, there is an Act or Ordinance for it in GODS eternall *Counsell*, 2 *Timothie* 2. 19. *But the foundation of GOD remayneth sure, and hath this Seale; The LORD knoweth who are his, and, Let euery one that calleth on the name of CHRIST, depart from iniquity.*

Ephesians 1. 4. *As he hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him in loue.*

Romans 8. 30. *Moreouer, whom hee predestinate, them also hee called; and whom he called, them also hee iustified; and whom hee iustified, them hee also glorified.*

Matthew 25. 34. *Come yee blessed*

blessed of my FATHER, *inherite yee the Kingdome prepared for you, from the foundations of the World.*

Secondly, *Christ* purchased it with his owne bloud, *Ephesians* 1. 14.

Thirdly, *Christ* hath made intercession, when hee was on earth vnto his FATHER, that hee might haue his redeemed Ones to be where he is, *Iohn* 17. 11. *And now am I no more in the World, but these are in the World, and I come to thee, holy Father, keepe them in thy name.*

Verse 24. *Father, I will that they which thou hast giuen mee, be with mee, euen where I am; that they may behold my glory, which thou hast giuen mee: for thou louedst mee before the foundation of the World.*

Fourthly, GOD hath made vs many promises, and giuen vs not onely his word, but

but his oath to assure it vnto vs, *Hebrewes 6. 17. So God willing more abundantly to shew vnto the heires of promise, the stablenesse of his Counsell, bound himselfe by an oath.*

Verse 18. *That by two immutable things, wherein it is impossible that GOD should lye, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs,* &c.

Fiftly, He hath sealed to it, not onely in the Sacrament, but by his Spirit, which will be our witnesse, and is our earnest, *Ephesians 1. 13. Wherein also after that yee beleeued, you were sealed with the holy Spirit of promise.*

Verse 14. *Which is the earnest of our Inheritance, vntill the redemption of the Possession purchased vnto the prayse of his glorie.*

Sixtly, He hath begun eternall

nall life in vs already.

Seauenthly, *CHRIST* is gone into Heauen of purpose to prouide a place ready for vs, *Iohn* 14. 3. *And though I goe to prepare a place for you: I will come againe, and receiue you vnto my selfe, that where I am, there may yee be also.*

Hebrewes 10. 19. *Seeing therefore, Brethren, that by the blood of IESVS wee may be bold to enter into the holy place.*

Verse 20. *By the new and liuing way, which he hath prepared for vs through the Vaile, which is his flesh.*

Thus of the certaintie of it.

The third thing is the eternity of it, all this glory were the lesse, if it were thought it would euer end; but it shal neuer end: for,

First, nothing of it shall be lost, or decay.

Second-

Secondly, there ſhall be no death there: for death and hell are caſt into the lake of fire.

Thirdly, there ſhall be no old age, or withering condition in men that poſſeſſe it: it withers not, 1 *Peter* 1. 4. *To an Inheritance immortall, and vndefiled, and that fadeth not away, reſerued in* HEAVEN *for you.*

Fourthly, God being all in all, there ſhall be no wearineſſe, no fulneſſe of affections, or ſatietie, no loathing.

Diuines are wont to ſhadow our eternitiy, by the *ſimilitude* of a little Bird drinking vp a drop of Water out of the Sea; if euery tenne thouſand yeares the Bird ſhould come and drinke vp but one drop, yet the Sea might be drye at length: but yet this laſting of the Sea, is nothing in compariſon to the laſting of the glory of Heauen.

Fourth-

Fourthly, and vnto these may be added the proximitie of it: the day of the *LORD* is at hand: It were some lessening of our happinesse, if it were a long time to it.

FINIS.

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